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MAY 1953



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

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DR. RAYMOND L. DITMARS has given examples of false nature ideas held by some people, among them: Warts are contracted by handling toads; parrots are especially fond of crackers; hippopotamuses sweat blood; rats know when a ship is doomed and desert it before its last voyage; an ostrich will stick its head in the sand and think it is hidden from an enemy's eyes; thirsty travelers on the desert can always find a supply of water in their camel's stomachs.

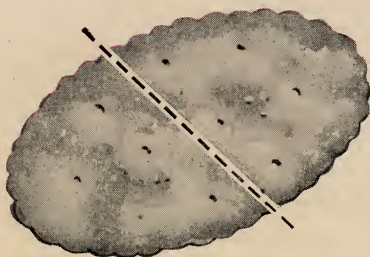
AN example of Canadian-United States peace, cooperation, and close industrial and corporate interrelationships is shown by railroads. The Canadian Pacific and Canadian National railroads operate and control about 6,600 miles of road in the United States, and United States railroads about 1,550 miles in Canada.

AS part of a comprehensive program to utilize all possible sources of water in the new state of Israel, Israeli scientists have pioneered in dew research and discovered that crops can be matured in the Negev Desert using dew alone.

How long does it take to "draw" a gun? Though the average time needed by a man to draw and shoot is one and two-thirds seconds, Chauncey Thomas, one of the greatest of the revolver experts on the frontier, once pulled a belt gun and hit a target ten yards away in three-fifths of a second. A member of the F.B.I. in some police tests drew his revolver and put one shot into each of three targets in one and three-tenths seconds.

MAY 1953

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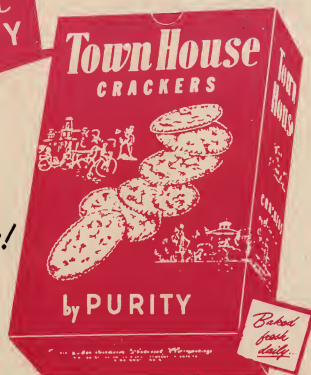


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POWER, FAITH, AND DOMINION

JOSEPH VISSARIONOVICH DJUGASHVILI, known as *Stalin*, was reported dead March 5, 1953, at the age of 73. Born December 21, 1879, in Gori, Tiflis, Georgia (in the Caucasus region of the now-U.S.S.R.), Stalin began a life of revolution at age fifteen. He was then student in a Christian theological seminary at Tiflis. This might demonstrate that the curriculum of the school one sends his youngsters to may not necessarily result in something "safe-and-sound." Stalin's mother was hopeful that her boy would enter the ministry. She sent him, she thought, to the "proper" religious environment. Who would expect a religious institution to breed the greatest communist of them all!

Lesson number one for these times may well be that the pursuit of truth, rather than mere following after what resembles, or announces itself as truth, is the important thing. Human institutions may well look to the former with constancy, rather than assume, easily, the latter role.

Perhaps if Stalin had gone to the Sorbonne, Berlin, Oxford, an American state university, or had been exposed to the equivalent of a modern general education in his native land (in an institution peopled and occupied by serious scholars devoted to the search for objective truth), enough winds of diverse viewpoints might have caught up with his restless mind, and those of his generation, as to have convinced them and him of the vastness and complexity of the universe. Instead he acquired the over-simplified Marxist materialism, which offered haven and stimulus in reaction from Russian orthodoxy. Marxism then as now, professed to have all "the answers."

It is unfortunate that Czarist Russia and the Tiflis Seminary did not reflect the creative atmosphere of a "university," with "universal" interests. Free discussion might have incorporated into Russian life comparative studies from all parts of the world. In that event, the restless fifteen-year-old might have come across the writings of an obscure American, Joseph Smith, among others, and found the great doctrine that must always underline the human approach to finality—that all is not now known, indeed may never be known; but that some things, and some very important things, may be known, and used as a safe guide to human action:

We believe all that God has revealed, all

by Dr. G. Homer Durham

UNIVERSITY OF UTAH

that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God. (Ninth Article of Faith.)

Furthermore, he might have learned that, contrary to what was undoubtedly taught at Tiflis, there is no fundamental conflict between revelation and human freedom; in fact, the primary revelation of God, as the Pearl of Great Price renders it, is that man is free to choose for himself.

And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee. . . .

(Moses 3:16-17.)



BY THE time he was seventeen, Stalin was

covertly conducting Marxist study groups inside the seminary. For this he was finally expelled May 29, 1899, at the age of nineteen. Thenceforward he met Lenin in December 1905 in Finland, became an original member of the party's *politburo* in May 1917, helped plan the October 1917 revolution, and when Lenin died January 21, 1924, stepped forward as already secretary of the party, to become, to date, the most powerful human being of the twentieth century. Before his death Stalin acquired the status of a "divinity," among perhaps 800,000,000 people. It is said that neither Malenkov, Beria, Molotov, Bulganin, nor Kaganovich (named in that order in the official communique announcing the new government of both the Russian state and the party), can soon acquire similar status. To read the complete texts of the funeral orations of Malenkov, Beria, and Molotov, delivered in that order, is to understand something of this matter and of their "problem."

To have such power over men is to raise a second consideration, and undoubtedly the most important lesson to be gained from the rise, life, and death of Stalin. As this lesson is contemplated, the mind's eye reverts to the troublous thirties, the age of dictators,

(Concluded on page 358)

THE IMPROVEMENT ERA



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Two New Members Appointed to General Board of Y.W.M.I.A.

MISS HULDA PARKER and Mrs. Dolores G. Merrill have been appointed to the general board of the Young Women's Mutual Improvement Association.

Miss Parker, secretary to Elder Ezra Taft Benson of the Council of the Twelve for the past five years, is a former missionary of the Canadian Mission. For more than half of that mission she served as supervisor of the mission Sunday Schools.

She is a former student of Brigham Young University, and she taught at the Duchesne High School for two and one-half years.

Miss Parker has served constantly in a Church teaching capacity, both in the Sunday School and the Y.W.M.I.A. Her teaching assignments have been varied—in Sunday School she has taught every age group of children up to and including high school students. In the M.I.A. she has served as speech and drama director and teacher in the Junior and Gleaner classes. One of these classes had a membership of 125 college students.

The daughter of Mrs. Joseph W. Parker, she is a member of the Draper First Ward, Mt. Jordan (Salt Lake County) Stake.



Dolores G. Merrill Hulda Parker

Mrs. Merrill has long served the Church and its youth. For three years, 1940-43, she was manual counselor in the Highland (Salt Lake City) Stake Y.W.M.I.A. presidency, after serving three years as Gleaner leader on the stake board. She was the first Y.W.M.I.A. president to serve in the then newly organized Sugar House Stake and had the same honor when the Hillside Stake was organized.

Since last September, Mrs. Merrill (Concluded on page 350)

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 of Latter-day Saints

The Cover

One of the features of the 123rd annual general conference was the sustaining of Elder Adam S. Bennion as a member of the Council of the Twelve. A vacancy there has existed since the death of Elder John A. Widtsoe last November. This photographic study of Elder Bennion is the work of Hal Rumel. (See also page 307.)

OTHER PICTURE CREDITS

Salt Lake Tribune, 310; Hal Rumel, 319; H. Orlick, 320; Eva Luoma, 322; Alaska Steamship Co., 326, 327; Harold M. Lambert, 364.

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Salt Lake City 1, Utah

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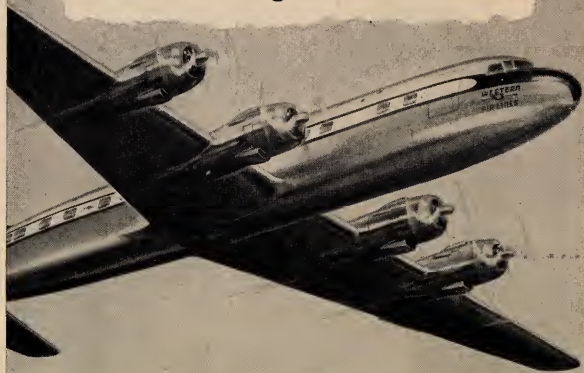
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Attention, Utah Poets!

THE Utah Poetry Society, headed by C. Cameron Johns, president, is undertaking the publishing of an anthology of poetry over the state, to be known as *Utah Sings*, Volume Three. Mrs. Maryhale Woolsey is chairman for the project, which will follow in general the precedents set by Volumes One and Two of *Utah Sings*, which came out in 1935 and 1942, respectively.

The object is to present as many poets and as much of their work since 1942, as possible. It is hoped that this book can be off the press by Poetry Day, October 15, 1953. Emphasis will be on works previously published since inclusion of unpublished poems would preclude later possible sales. Poets should first obtain full information and registration forms by writing to the chairman, registration committee—Mrs. Louis Di Enes, 1760 Harvard Avenue, Salt Lake City 5, Utah.

Since poems themselves should be in the hands of the editorial committee by May 15, 1953, poets should not delay requesting information. A self-addressed and stamped envelope will facilitate the work of the committee and prevent errors.

DEDHAM GARDEN

By Margaret O. Slicer

THIS is a spot where spring could dream awhile.
And dreaming half forget the other world
The dark trees hide from view. Here pansies smile,
And daffodils, their golden cups unfurled.
Drink in the scent of lilac buds. And here
A gentle hush prevails—a matchless calm
That holy places have. The sentient ear
May find in quietness a mystic psalm.

This is a spot where spring could dream and then
Leave dreams behind to grow and bear
sweet fruit,
Half hoping that this time will come again
With summer on its heels in swift pursuit;
Half fearing, too, that April may be shocked
To find the garden bare, the small gate
locked.



THE IMPROVEMENT ERA



THOUGHTS at 4 A. M.

It's four o'clock in the morning, and all the world's asleep.

But one man's head shifts upon his pillow. He hears the plaintive whistle of a train in the distance, and the murmur of the wind in the trees. They seem to echo his thoughts.

Thoughts that will not let him sleep.

"What will happen to Janie and the children if anything happens to me? How can I be sure they'll be secure?"

His mind flashes back to the terrifying moment a week ago when a truck shot out of a side road without warning. If he hadn't been able to swerve his car just in the nick of time... *what then?*

"Am I getting morbid," he wonders, "or just realistic? Anyway, it's time I stopped thinking about my family's future and started *doing* something about it!"

What can he do?

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	Per Cent		Per Cent
*Bonds and Stocks		Policyholders' Funds	
U. S. Government obligations.....	\$ 578,532,808 (8.8)	To cover future payments under insurance and annuity contracts in force.....	\$5,378,522,180 (81.9)
Dominion of Canada obligations.....	181,102,341 (2.8)	Held on deposit for policyholders and beneficiaries.....	349,336,379 (5.3)
Public utility bonds.....	824,100,327 (12.5)	Dividends and annuities left on deposit with the Society at interest.....	166,143,981 (2.5)
Railroad obligations.....	578,908,242 (8.8)	Policy claims in process of payment.....	33,336,365 (0.5)
Industrial obligations.....	2,024,046,123 (30.6)	Premiums paid in advance by policyholders.....	88,298,369 (1.3)
Other bonds.....	237,898,549 (3.6)	Dividends due and unpaid to policyholders.....	7,259,663 (0.1)
Preferred and guaranteed stocks.....	110,507,345 (1.7)	Allocated as dividends for distribution during 1953.....	86,451,088 (1.3)
Common stocks.....	10,645,357 (0.2)		
Mortgages and Real Estate		Other Liabilities	
Residential and business mortgages.....	1,153,505,556 (17.5)	Taxes—federal, state and other.....	23,990,000 (0.4)
Farm mortgages.....	286,032,486 (4.4)	Expenses accrued, unearned interest, and other obligations.....	12,552,044 (0.2)
Home & branch office buildings.....	11,401,221 (0.2)	Security valuation reserve.....	30,579,557 (0.5)
Housing developments and other real estate.....	175,065,207 (2.7)	Surplus Funds	
Other Assets		To cover all contingencies.....	395,224,468 (6.0)
Cash.....	86,638,650 (1.3)		
Transportation equipment.....	109,502,039 (1.7)	Total.....	\$6,571,694,494 (100.0)
Loans to policyholders.....	157,551,536 (2.4)		
Premiums in process of collection.....	51,651,972 (0.8)		
Interest and rental due and accrued and other assets.....	54,604,742 (0.8)		
Total.....	\$6,571,694,494 (100.0)		

*Including \$6,255,468 on deposits with public authorities.

In accordance with requirements of law all bonds subject to amortization are stated at their amortized value and all other bonds and stocks are valued at the market quotations on December 31, 1952, as prescribed by the National Association of Insurance Commissioners. In addition, as required, a security valuation reserve is included among the liabilities.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

March 1953

1 CANNON STAKE, the 204th unit of the Church, was formed from portions of Pioneer Stake in Salt Lake City. Elder Fred H. Peck, Jr., was sustained as president of the stake, with Elder C. Leland Davey as first counselor and Elder Donald M. Bagley as second counselor. Presidents Peck and Davey held the same positions in the Pioneer Stake. The Cannon Stake, with a membership of 4135, is comprised of the Jordan Park, Cannon, Glendale Park First, and Glendale Park Second wards. Sustained as president of Pioneer Stake was Elder Henry A. Smith, formerly second counselor in the stake presidency, with Elders Gerhardt O. G. Dreschel and Howard Norton as his counselors. With a membership of 5718, the following wards are in the Pioneer Stake: Twenty-fifth, Twenty-sixth, Thirty-second, Thirty-fifth, Edison, Poplar Grove, and Riverview. Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve were in charge of this organization.

Elder A. Kay Berry, formerly second counselor in the Pasadena (California) Stake presidency, sustained as first counselor, succeeding Elder Daken K. Broadhead. Elder J. Talmage Jones sustained as second counselor in the stake presidency.

7 It was announced that Hulda Parker and Dolores G. Merrill had been appointed to the general board of the Young Women's Mutual Improvement Association.

It was announced that Mrs. Kathryn S. Gilbert had been appointed to the general board of the Primary Association.

8 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Afton South Ward, Star Valley (Wyoming) Stake.

Elder Lloyd P. Mickelsen sustained as president of the North Idaho Falls (Idaho) Stake, succeeding President Henry Ray Hatch. President Mickelsen's counselors are Elders Byron Carlos Telford and Jack Arthur Wood, Jr. Released with President Hatch were his counselors, Elders Grant M. Andrus and Reuel N. Nielson.

Elder Harry L. Payne, president of the Arizona Temple since 1944, died at Mesa, Arizona.

The Logan Temple District Genealogical Library was organized at Logan, Utah, which will include the twenty stakes of the temple district. A former organization was the Cache County Genealogical Library.

This was the beginning of the annual M Men-Gleaner week throughout the Church.

11 ELDER Harold B. Lee of the Council of the Twelve dedicated the chapel of the Heber City First Ward, Wasatch (Utah) Stake.

14 THIS past week the walls for the first floor began to rise for the Los Angeles Temple. Most of the first floor concrete covering is completed. Concrete is now being poured into the walls and floors at the rate of approximately three hundred yards each week.

15 ELDER J. BYRON Ravsten sustained as president of Smithfield (Utah) Stake, succeeding President George L. Rees. New counselors are Elders Merlin T. Van Orden and Samuel L. Hymas. President Rees' counselors were Elders Stanley F. Griffin and Morris L. Hansen.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Salinas Ward, San Jose (California) Stake.

17 THE Relief Societies throughout the Church appropriately marked the one-hundred-eleventh anniversary of the founding of that organization.

19 ELDER Harold B. Lee of the Council of the Twelve presided at the formal opening of the Student Service Center at Brigham Young University, Provo, Utah.

Fire destroyed the L.D.S. recreation hall at Hooper, Utah, with a loss estimated at fifty thousand dollars.

21 DELTA PHI, returned missionary fraternity, announced plans for the John A. Widtsoe Memorial Scholarship Foundation which will sponsor a program of scholarships and fellowships for returned missionaries who pursue academic courses at the close of their missionary service. At the same time, a drive was announced to obtain twenty-

five thousand dollars to get this foundation under way.

Elder Willard Larson Jones was set apart as second counselor in the Salt Lake Temple presidency.

22 PRESIDENT David O. McKay dedicated the chapel of the Laurelcrest-Beacon-Beacon Second wards, Monument Park (Salt Lake City) Stake.

Klamath Stake organized from portions of the Klamath Falls and the Rogue River districts of the Northern California Mission, with Elder Carroll William Smith sustained as president and Elders Raymond Merrill Schiffman and Ronald Earl Phair as his counselors. Wards formed in the new stake are Lakeview, Klamath Falls, Klamath Falls Second, Ashland, Medford, and Grants Pass, all in the state of Oregon. Branches are Alturas, Tulelake, Yreka, and Etna, all in California. The stake, with a membership of 3479, extends in an east-west direction for some two hundred miles. Headquarters will be Ashland. Elders Henry D. Moyle and Delbert L. Stapley of the Council of the Twelve were in charge of this organization. It is the 205th stake now functioning in the Church.

24 MERRILL N. WARNICK of Pleasant Grove, Utah, was elected president of the American Dairy Association at their annual convention in Chicago. He is president of the Timpanogos Stake of the Church.

26 THE annual quartet contest, under the direction of the stake Mutual Improvement Associations, opened in Salt Lake City.

27 THE male quartet from Capitol Hill Ward, the ladies' quartet from South Eighteenth Ward, the mixed quartet from Monument Park Ward, and the ladies' quartet from East Mill Creek Ward each won "superior" ratings in the M.I.A. quartet contest.

Workmen this week have been busy getting the Tabernacle ready for the annual general conference.

28 THE appointment of Mrs. Mary S. Boyer, Mrs. Charlotte A. Larsen, Mrs. Edith P. Backman, Mrs. Winnifred S. Manwaring, and Mrs. Elma P. Haymond to the general board of the Relief Society, announced.

THE IMPROVEMENT ERA



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Poetry

THE BROOK, THE ROCK, AND THE TREE

By Wendell B. Hammond

LONG ago they'd met and loved and did
agree
That roof and anchor should be formed by
tree;
That rock should ever mold brook's limpid
grace
And hold twining roots of tree in close
embrace;
That brook should lave the twain as it did
flow,
And sweet peace confer by music soft and
low.

Then, with primeval roundelay,
In gracious order moved each day.

Here with burdens lost, was I a welcome
hostage held;
Here as base of realm, the great flat rock
exceeded.
Within was a world gentle as a world
should be
For all who sought the brook, the rock,
the tree.

Here they may touch, but none shall
change,
Lest the pleasing order they disarrange.

But, unguarded, someone did steal my realm
from me,
One who offended Nature, opposed her blest
deed.
Broken was the rock for brook's new,
distant course;
Uprooted, the tree. Oh, how deep can burn
remorse!

Weep not though, over realm of mine;
Look! Other eyes are scanning thine.

MY MOTHER

By Mary Hess Hackney

HER heart, a doorway through which she
has poured
A constant stream of patient, tender love;
Her life, an open book in which is stored
The treasures she has earned to take above;
Through empty years, her faith will be a
guide
To pilot those bereft who face life's tidal

PRIMARY COLOR

By Jane H. Merchant

A TOUCH of red, on any day,
Can make my spirit blithely gay.
A leaping flame, a redbird winging,
These can set my heart to singing,
And I can always live awhile
In joy at that red-lipped smile.

My love for blue I cannot tell,
And, oh, I love all green things well,
And yellow and brown are good to see,
And white must always live with me,
But any day seems oddly dead
That holds no tinge of flaming red.

PORTRAIT

By Delphia Myrl Stubbs

I FOUND the portrait, shoulder tall
On an easel by the attic wall,
And memory's key unlocks the door;
The years unroll, and I explore
Again my childhood realm; I see
My mother as she made for me
The "picture dress" of sky-blue lace
To match my eyes, she said. I trace
The ribbed white stockings, minus seams
Where knitting needles purled her dreams.
She brought me roses, and their perfume
Spun a thread of fragrance in the quiet
room
As she smiled and said to the picture man,
"Now do the very best you can,
For all too soon she will be grown;
And when at last I walk alone,
I shall see her as she is today
With shining eyes and a pink bouquet."
Today the portrait bears my name,
But my mother speaks from the tarnished
frame.

TO AN AGING MOTHER

By Ramona Vernon

BECAUSE you have been there through all
my hours,
With quiet wisdom like sunlight to warm
My chilled, uncertain heart, and love to
form
My faith with tender but persistent powers,
I stumble as the sunset dims your light
And face the future fearfully. Alone,
With your sure voice but a remembered
tone,
My feet may wander, lose their way at
night.

But certainty that life's horizon bars
My spirit only, letting yours proceed
To new dawn's glory, lights the little stars
Of thought your teaching leaves to guide
my need.
When you depart as peacefully as prayer,
I shall await new welcomes you prepare.

QUERY

By Frances Rodman

WHO said Spring is a lady?
Her eyes are sly and quick;
She walks a path that's shady,
And from a dried brown stick
Honeysuckle's laughter
Breaks in a pink cascade,
And on a barn's high rafters
Feathered song is made.

Who said Spring, shy and quiet,
Comes tenderly with grace?
Her gossip fires riot
In every waking place.
All people whom she has betrayed
With promises unkept
Follow her, bemused, afraid,
Forgetting that they wept

To see her go—and weep once more
Hearing her knuckles at the door.

THE CARDINAL

By Gladys Pratt Young

A WINTER-TIRED grove of giant trees
Stood with upstretched arms to heaven's
blue
Beyond the gray mists of a late spring's
morning,
Petitioning relief from stirrings
In their mighty roots.

The surging sap in tiny twigs wept
For companionship of new green leaves
And cushioning grasses,
Pleading for release from bonds of ice
That caught their running
And held it fast as festoons on their branches.

How long must pleadings go unheeded
And bursting life retarded beneath hard
bud casings?

Then with the suddenness of answered
prayer
A flash of cardinal wings sped through the
forest.
Swift as light caressed each twig and branch
And left a ray of rosy sunbeams there.

Then from a throat so filled with song
That every tight-bound bud and blossom
Burst their armored bands to listen,
And blushed their rosy smiles toward the
sun,
Now radiating through mists in golden
glory,

The redbird, with triumphant anthems,
Came heralding the spring,
And a tired forest answered.

TEACHER TIME

By Lucretia Penny

TIME gives the chance
For every man
To say, "That I endured,
And this I can."

ETERNAL ECHO

By Maryhale Woolsey

IN BRIGHT pink dawn his song awakened
me—
Such a big song, from such a little bird!
The bough from which he sang, he hardly
stirred,
Yet filled the morning with his minstrelsy.
How well my heart remembers, past the
long
Dim corridor of years, that lovely time
Of music! Every word I set in rhyme
Seems one more echo of his joyous song.

If it be true that nothing which has been,
Is ever lost but only is transmuted
To other form and so endures—why, then
I see as clearly as a sum computed:
How he with song or I with lyric word
May briefly speak—yet be forever heard.

THE IMPROVEMENT ERA

ASSEMBLED in the 123rd annual general conference of the Church, Monday, April 6, 1953, the Saints sustained Dr. Adam Samuel Bennion to fill the vacancy in the Council of the Twelve that had existed since the passing of Dr. John A. Widtsoe November 29, 1952.

Elder Bennion, a longtime friend of the youth of the Church, has accomplished much in his record of service.

Born at Taylorsville, Utah, December 2, 1886, the son of Joseph Bushell and Mary Ann Sharp Bennion, he was soon to learn the meaning of being a widow's son because his father died when Elder Bennion was a year and a half old. He attended the public schools of the county and was graduated in 1908 from the University of Utah with a bachelor of arts' degree. From 1909 to 1911 he was an instructor in English at the L.D.S. High School. The following year he received his master of arts' degree at Columbia University, New York City. Returning to Utah, he became head of the English department at the Granite High School. Then from 1913 to 1917 he was principal of that institution. From 1917 to 1919, he was an assistant professor of English at the University of Utah.

In 1919 Elder Bennion became superintendent of Church schools, which position he retained until 1927. During this time he served for two years, 1920 and 1921, as professor of education at Brigham Young University serving here in the summer school until 1927. He also completed requirements for his doctor of philosophy degree, which was granted by the University of Chicago in 1923.

His long service in the Church began in the Taylorsville Ward, where he served in the superintendency of the Sunday School from 1904 to 1907, and taught in the ward M.I.A. From 1907 to 1915, except during his absence for educational purposes, he was a member of the Granite Stake Sunday School superintendency, and in 1915, he was called to the general board of the Deseret Sunday School Union. Here he still serves, as senior member of that board, in point of service.

For many years he has held membership on the Church board of education, of which he is an executive committee member. He is also on the executive board of the Brigham Young University board of trustees and the Church seminary system.

MAY 1953



Elder Adam S. Bennion of the Council of the Twelve with members of the family living in Salt Lake City. Left to right, Mrs. Wallace (Marion) Rogers, Edmund Y. Bennion, Richard Y. Bennion, and Mrs. Bennion. Another daughter, Mrs. Ralph (Phyllis) Stohl, resides in the East, and another son, Adam Y. Bennion, lives in Los Angeles.

ADAM S. BENNION— NEW APOSTLE

Elder Bennion is a vice president of the Utah Power and Light Company, in charge of public relations.

He is widely known throughout the Church as a speaker of ability and power. Yet, in coming to the Tabernacle pulpit to answer this call to the Apostleship, he said:

I am honored but humbled. For years I have been going up and down the land preaching—but in the hour of this greatest call I have no preaching.

His pen, like his voice and his life, has long been active in furthering the work of the Church. His books and manuals include: *What It Means to*

be a Mormon, Fundamental Problems in Teaching, An Appreciation of the Book of Mormon, On Becoming a Teacher, Gleaning, Facing Life, Problems of Youth, and Looking in on Greatness. The last two works were collaborations.

He married Minerva Young in the Salt Lake Temple, September 14, 1911. They are the parents of five children: Mrs. Ralph (Phyllis) Stohl of Arlington, Va.; Adam Y. Bennion of Los Angeles; Richard Y. Bennion of Salt Lake City; Mrs. Wallace W. (Marion) Rogers of Salt Lake City; and Edmund Y. Bennion of Ogden.

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The Editor's Page

Anchored in the Truth

by President David O. McKay

"... believe not every spirit, but try the spirits whether they are of God."

(1 John 4:1.)

IT IS A wonderful thing to be anchored in the truth. When one is anchored to a testimony that God has spoken in this dispensation, that he has revealed his truth, there is little danger of one's becoming moved from one's place by any false theory or any half-truth or any false accusation that may be brought in his life. But when one is not anchored, then one becomes easily moved, at least unrestful and ill at ease.

Let the Church, the gospel of Jesus Christ, be the measuring rod. When things do not harmonize with the truths of the gospel, we can pass them by or at least hold them in abeyance until either their truth or falsity be established.

It has been impressively said that:

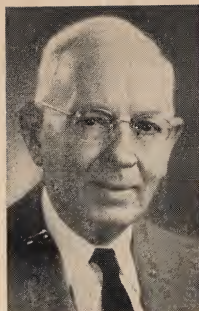
"A man cannot believe in God without believing in the final inevitable triumph of truth. If you have truth on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted, as though you wore a suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the

eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with truth as your guide, your companion, your ally, and inspiration, you tingle with the consciousness of your kinship with the infinite; and all the petty trials, sorrows, and sufferings of life fade away like temporary, harmless visions seen in a dream."

In the gospel of Jesus Christ as it has been revealed in this day lies the hope and the salvation of the human family. I feel it with all my soul. I believe I can prove it to the satisfaction of any who will honestly and prayerfully investigate the tenets and organization of the Church.

God help us to be anchored in the truth, and give us power to preach it and power to live it. Hold to the truth; be true to the principles of life and salvation as revealed in this dispensation.





President
Joseph Fielding Smith

Your Question

by

Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

THE MEANING OF "FEAR"

A correspondent has asked the following question: "Will you kindly explain the meaning of the word fear as used in the following passages of scripture, Psalms 111:10, 112:1, and Proverbs 1:7. The members of our class do not understand why the Lord would ask those who believe in him to fear him."

THE scriptures in question are as follows:

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

There are many passages of scripture, both ancient and modern, in which similar expressions are used; for instance, in the revelation known as the Vision, section 76:5:

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end."

Peter, likewise, in his astonishment that the Lord had offered the gospel to the gentiles at the time of the conversion of Cornelius said: "... Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

We know that the Lord is merciful and kind and that he does not rejoice in causing fear in

the hearts of the righteous; nor does he command them to approach him in the spirit of fear in the sense in which this term is usually interpreted. It is true that the wicked will fear and tremble before him in that great day of judgment and that he is angry with the wicked, and dreadful fear and trembling will fill their hearts at his coming. The fear spoken of in these passages in connection with the spirit of obedience, and the seeking of knowledge is quite a different thing.

Such passages have no reference to fright or terror wherein they are coupled with the principle of faith and obedience. The dictionary reveals several interpretations of the use of the word fear. The interpretation of its use in the passages enumerated is "to have reverential awe." In Young's *Analytical Concordance to the Bible*, under the word fear, we find several meanings, such as terror, from the Hebrew word *emah*; dread from the Hebrew *pachdah*, and reverence from the Hebrew *yirah*. So we see that the word fear, as it is given in the English translations of the Bible in the passages under consideration, means reverence with humility. In the original tongue there were words having these shades of meaning, but in the English translations, the one word fear must be understood according to the meaning gathered from the text under consideration.

Love and reverence are both essential in the worship of our Heavenly Father and his Son Jesus Christ, but those who keep his commandments and are worthy to stand before them need not fear, but in humility they may and shall bow the knee in great joy and reverence in the spirit of perfect worship.

Joseph Fielding Smith



The photograph was taken from what is thought by some to be an original daguerreotype taken at the City of Nauvoo, in 1843, copyright by Chas. W. Carter in 1885, and hangs in the office of Patriarch Eldred G. Smith.



The original oil painting from which this photograph was taken hangs in the Historian's Office of the Reorganized Church in Independence, Missouri. Some think it was painted during the Prophet's lifetime.

What Did The Prophet Joseph Smith Look Like?

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR

OF PERENNIAL interest is the way in which great people of preceding generations had their features and physical characteristics preserved in order that posterity might gain an idea of their appearance to contemporaries.

Before the art of photography was perfected, there were several ways to preserve this physical appearance: by the use of paint, by etching, by use of words with which the person could be described, and by sculpture. In each of these media the reliability of the likeness depended to a large extent on the skill of the artist as well as upon the integrity of his purpose.

Today we know that many artists do not try to depict the person as he actually appears but rather try to reveal his character through the painting. While this may be legitimate, the painting is not always a good reproduction of the physique that housed his greatness.

Many questions have arisen concerning the appearance of Joseph Smith, the Prophet, and some descriptions are available. Also artists have made likenesses of him. One of these the Prophet himself acknowledges as being made during his lifetime when he recorded on June 25, 1842, "Transacted business with Brother Hunter,

and Mr. Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the city of Nauvoo."¹

This is a likeness of the Prophet which appears in the lower left-hand corner of the map, bearing the inscription: S. Maudsley del 1842.

Relative to Maudsley, we print the following:

"In 1844 there appeared in Nauvoo a man by the name of Sutcliffe Maudsley who called himself a 'profilist.' He made profile pictures only.

(Continued on page 313)

¹Joseph Smith, *Documentary History of the Church*, Period 1, Vol. V, p. 44.



A portrait of the Prophet, which is reproduced from a painting completed in 1910 by L. A. Ramsay. This canvas hangs in the Salt Lake Temple.

Much disagreement exists today, although only 109 years have passed since the death of the Prophet Joseph Smith, as to what he actually looked like. Although there are dozens of likenesses in existence, some purported to be original paintings, and at least one purported to be an original photograph (daguerreotype), there is little agreement as to which is the most authentic likeness. This article and the accompanying pictures are presented here not as an answer to the question but rather as an attempt to stimulate interest in the subject. If our readers have any authentic information which will throw any light on the subject or know of any other photographs or paintings that may be authentic likenesses, we would be pleased to hear from you.

What Did The Prophet Joseph Smith Look Like?

(Continued from page 311)

Not being skilful in drawing, he would tack his paper to the wall, place his subject near it, and with a long stick to which was attached a pencil, he would trace the outline as one would a shadow. This tracing was then reduced to the desired size and the lines of the face drawn to the best of his ability . . . some of his drawings were little better than caricatures. He made, however, the last picture of the Prophet before his death in 1844."²

In this same article two other paragraphs are of interest on this subject:

"Perhaps the fact is not generally known that there never was a photograph taken of the Prophet Joseph. A daguerreotype was made from an

oil painting—a front view—which some have thought very lifelike. The painting itself was very crude . . . and has not been reproduced to any great extent.

"After the Prophet's death a man came to Nauvoo and engaged in the business of making daguerreotypes and printed one of Emma Smith and one of the oil painting of the Prophet. Some people have since had the erroneous impression that this daguerreotype of Joseph Smith was made from life. The art of photography had been discovered but four years prior to the Prophet's death, and as a vocation photography was not commonly followed, especially in the far West."³

Three months later the record was made: "Joseph the Prophet was at

²The Juvenile Instructor, Vol. XLV, No. 4, April 1910, p. 153.

³Idem.

Reading from left to right—first: Another copy of the daguerreotype of the Prophet Joseph Smith reportedly taken in the city of Nauvoo in 1843. Second: This crayon sketch of the Prophet was made by Charles De Bault, disciple of Etienne, in 1853, from an oil painting that was hanging in the Nauvoo House. Third: Copy of a painting made by W. Majors, appearing as a frontispiece in *The Improvement Era* in August 1926. The inscription read: "From the painting made in

Nauvoo by W. Majors. Art work done by John G. DeHaan, a Salt Lake City artist." Fourth: This profile view of the Prophet was taken from an original oil painting which hangs in the Historian's Office. The oil painting is unsigned, but the condition of the canvas leads some people to believe it may have been brought into the valley by the Saints. A companion picture of Hyrum Smith, the Patriarch, hangs beside it.



Death Mask of the Prophet Joseph Smith.

home with Brother Rogers who was painting the Prophet's likeness."⁴

The Prophet's diary also records: "At home with Brother Rogers, who was painting my likeness," and "I was at home with Brother Rogers who continued painting my portrait."⁵

(Continued on following page)

⁴Journal History, Sept. 16, 1842.

⁵Documentary History of the Church, Vol. 5, p. 164, Sept. 16, 17, 1842.



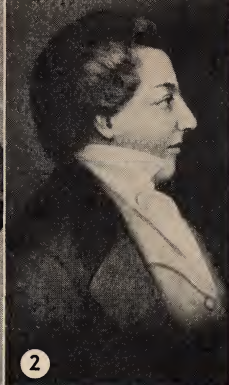


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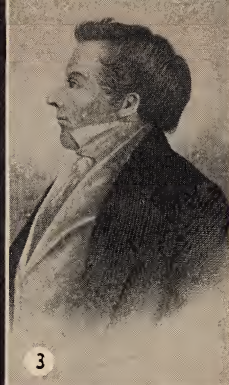
1. Lithograph which according to A. William Lund, assistant Church historian, was made in 1847. It hangs in President Joseph Fielding Smith's office, Church Office Building, Salt Lake City, Utah.

2. Photograph of painting made by an unidentified artist in 1920. The death mask of the Prophet is said to have been used in the painting for the basic features. The original hangs over the mantle of the Joseph Smith Memorial Cottage, South Royalton, Vermont.

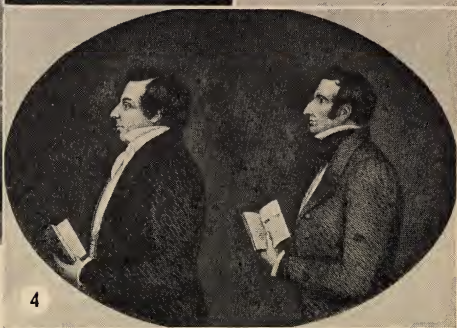
3. This copy was taken from a steel engraving in a book published in 1882 and bears a notation: "Eng'd by H. B. Hall's Sons, N. Y."



2



3



4

4. From an etching of the Prophet Joseph Smith and the Patriarch Hyrum Smith, by "Brother Rogers," for whom the Prophet recorded he sat for his likeness. The copy of the picture bears the legend, "D Rogers, pinx. Nauvoo, 1842."

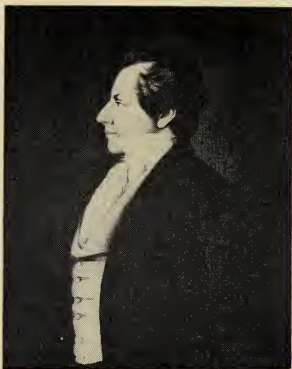
What Did The Prophet Joseph Smith Look Like?

(Continued from preceding page)

In the completed etching there also appears a profile study of the Patriarch Hyrum Smith, who was so closely associated with the Prophet in life and suffered the same tragic martyrdom. The note under the etching makes it imperative to accept this as the painting referred to in the two foregoing references, for in the left-hand corner under the reproduction this legend appears, "D Rogers pinx Nauvoo 1842," and the legend continues on the right-hand corner, "W Edwards sculp." (See first illustration in *Journey to the Great Salt Lake Valley* by Remy and Brenchley, Vol. 2.)

Reference has likewise been made to a W. Major who is reported to have painted a likeness of the Prophet. Diligent search through

available sources has not revealed such a man although it has produced a man by the name of W. Warner



This copy is from a painting which hung for years in the office of Elder John A. Widtsoe. The artist is unknown.

Major who came to America from England in the winter of 1844 and joined the Saints in Nauvoo. The *Journal History* for April 4, 1845, records: "Brother W. W. Major exhibited a painting of the assassination of Joseph and Hyrum Smith by the mob at Carthage." Another item relative to this painter is that of October 22, 1846, and reads: "William W. Major, portrait painter, arrived in Winter Quarters."

Andrew Jenson wrote the following material relative to William Warner Major: "... was born January 27, 1804 in Bristol, England, the son of Richard and Constantina Major. He was baptized in London in 1842, and soon afterwards was ordained an elder and sent to preach the gospel in Reading and throughout Berkshire. He continued to labor in the ministry with considerable success until the winter of 1844, when he emigrated to Nauvoo, Illinois. He was with the body of the Church

THE IMPROVEMENT ERA



Copies of paintings made by John Hafen to represent the Prophet as "Lieutenant-General of the Nauvoo Legion, copyright



in 1888. (Right) The last public address made as Lieutenant-General of the Nauvoo Legion.

through the difficulties in Nauvoo until the Saints were forced to remove to the West in 1846. In Winter Quarters he was appointed a member of the high council, and in 1848, he left Winter Quarters in President Brigham Young's company, for the Salt Lake Valley, of Utah, and being an artist by profession, he made many interesting sketches of imposing scenery in this western country.⁷⁶

The *Millennial Star* in reporting Major's death while fulfilling a mis-

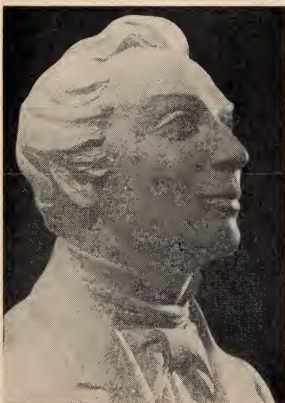
sion to England in December 1853 until September 2, 1854, the time of his death, verifies his artistic ability:

"He (Elder Major) continued to labour in the ministry, with considerable success, until the winter of 1844, when he emigrated to Nauvoo, where he arrived about the month of August of that year. He soon became acquainted with the Authorities of the Church, and was extensively employed by them in his profession, that of an artist. . . . He lived in Great Salt Lake City five years. He travelled through the principal settlements of Utah, and made many interesting sketches of imposing scenery in those Western Wilds; also of many of the Chiefs and Braves of the Tribes of the Wilderness."⁷⁷

In August 1926 the ERA ran as frontispiece a portrait of the Prophet Joseph Smith and under it, this inscription, "From the painting made in Nauvoo by W. Majors. Art work done by John B. DeHaan, a Salt Lake City artist." On the reverse side of the picture, this notation appears as part of the statement relative to the picture:

"The face of Joseph Smith has been abused as much as his doctrine. In order to present a truthful portrait of the Prophet, Mr. W. Crawford Anderson has had a reproduction made in plain photo and also hand-

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The statue of the Prophet completed by Torleif Knaphus in 1947.

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Statue of the Prophet Joseph on Temple Square, the work of Mahonri M. Young in 1911.

⁷⁷The *Millennial Star* 16:700.



Great Britain's Queen, Elizabeth II

The Lineage of Queen Elizabeth II

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

THE coronation of Queen Elizabeth II, on June 2, 1953, is an event of special interest to the people of the United States and to the members of our Church.

The homes and firesides of America which view the elaborate splendor of this impressive and dignified ceremony of dedication may well look upon it as an event close to their own lives.

Sacred ties of kinship and a kindred devotion to the ideals of freedom bind us to the British peoples. Many millions of Americans and hundreds of thousands of Latter-day Saints trace

one or more lines of their ancestral origin to the shores of that island kingdom. With them to the promised land of the New World our English and Scottish and Irish forefathers brought an ingrained love of liberty, the prize won by centuries of sacrifice. Those among us who have lived in or served in the army of Great Britain, Canada, Australia, or New Zealand know that the basic devotion to freedom is the same in those countries and in our own.

Moreover, Americans may with justification take a direct and personal satisfaction in this coronation of the

queen of Great Britain and of the British commonwealth of nations for another important reason.

For the first time in history the reigning sovereign of Great Britain and the dominions can claim American ancestors.* Thus the crowning of the new queen can be the symbol of ties of kinship that should bind the United States and Great Britain in closer cooperation and a unity of purpose to preserve the freedom of the world.

No fewer than twenty of the direct ancestors of Queen Elizabeth were born or lived in this country—among them prominent leaders of the early colony of Virginia. Her progenitors contributed to our land some of our most notable leaders and patriots. Among her American cousins may be counted General George Washington, first president of the United States; a vice president; three cabinet officers; eight senators; Chief Justice John Marshall; six governors of states, including Patrick Henry and General Thomas Nelson, wartime governor of Virginia and a signer of the Declaration of Independence; Meriwether Lewis, the explorer; General "Light Horse Harry" Lee of the Revolution; and his still more noted son, General Robert E. Lee of the Confederate Army; "and a veritable host of men and women prominent in national life."¹

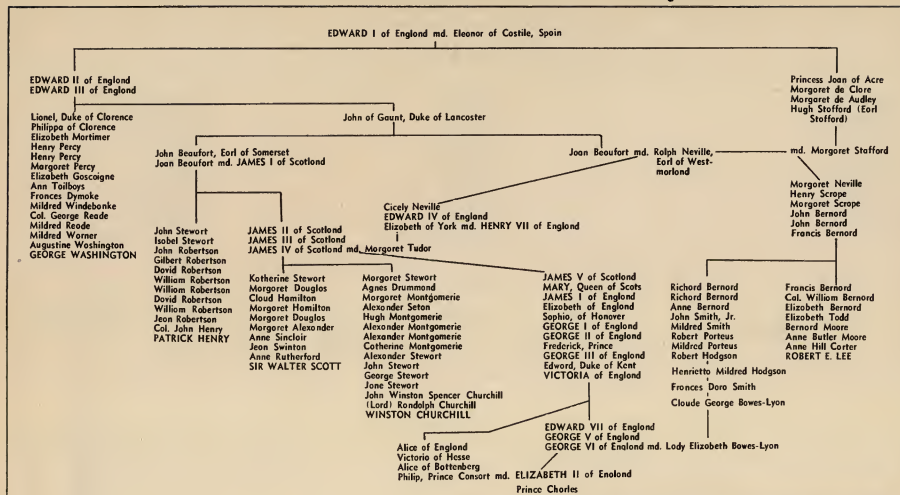
The queen's earliest ancestor to come to America was Nicholas Martiau, a Huguenot from France. He had resided some years in England, and had been naturalized there, before he sailed to America in 1620 on the ship *Francis Bonaventure* to find adventure and to found a family dynasty in the New World. He was the first professional engineer in the American colonies and had been sent to aid the colonists in erecting fortifications to protect them from the Indians. Before much could be done the blow fell.

On March 22, 1622, the Indians, pretending friendship, struck with lightning swiftness, and 347 men, women, and children—about a third of the white inhabitants of the colony—were massacred. "In their effort to punish the Indians, the colonists naturally turned to the military engineer, Nicholas Martiau. He was placed in command of a company of

*Great Britain's famous prime minister, too, is the child of an American-born mother.

¹The Huguenot Society of Pennsylvania Publications, Vol. XII, p. 7.

SOME AMERICAN AND BRITISH COUSINS OF THE QUEEN



men which ranged the forest in search of the red men.²²

The ship *Seaflower* carried back to England the sad news of the tragedy. On it had arrived in February (1621-22), just prior to the horrible onslaught, a maiden named Jane. She married Lieutenant Edward Barkley, and after his death, in 1625, she became the wife of Captain Nicholas Martiau and the mother of his children.

Captain Martiau became a member of the assembly or House of Burgesses. With others he signed a report recommending the fortifying of what later became Yorktown. In 1630 he be-

(Continued on following page)

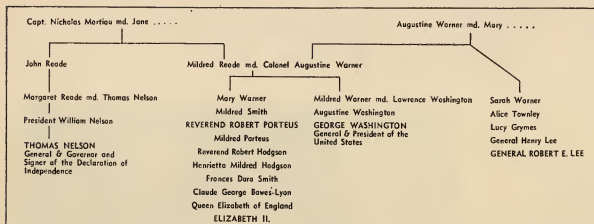
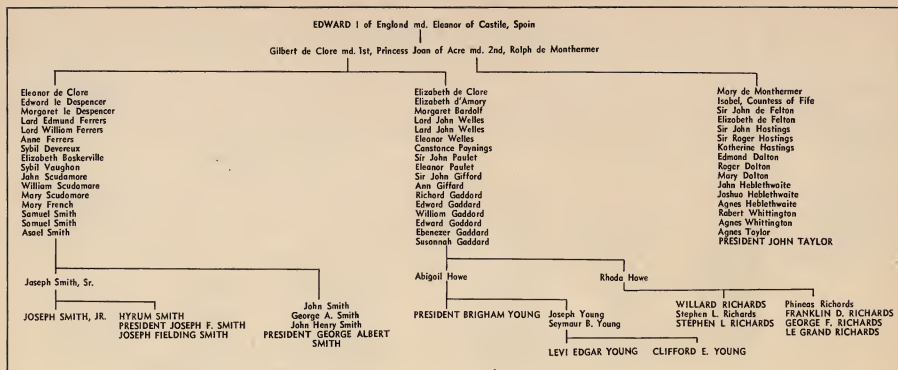
²²Ibid., p. 16.



Princess Elizabeth and Prince Philip, the Duke of Edinburgh, in Buckingham Palace after their return from their wedding in Westminster Abbey. The train of the Princess' bridal gown was 15 feet long.



KINSHIP OF SOME CHURCH LEADERS WITH THE QUEEN*



COUSINS IN AMERICA OF ROBERT PORTEUS

The Lineage of Queen Elizabeth II

(Continued from preceding page)

came the original patentee of a plantation of thirteen hundred acres in this same area on the York River.

Again Nicholas Martiau was the representative to the assembly and a justice of the county court of York County. Two incidents recorded reveal his dauntless spirit.

The Gallic temperament of the Virginia Huguenot frequently manifested itself. At the house of William Warren his voice was heard above the rest in denunciations and in demands for redress of grievances. . . . At another time his volatile tongue forgot that it had been naturalized. It happened that as he and several men were coming in a boat from a ship that lay off the shore of Kecoughtan, now Hampden, the conversation turned to the old mooted question of the primacy of the King of England over the King of France. Although the English had been driven out of France more than a century and a half before, nevertheless the title of the English kings declared them to be sovereign of "England, Scotland, France, and Ireland." It was just

this that caused trouble in the boat, and brought the undaunted Captain before the General Court of the Colony, which records his trial on the charge of treason in quaint language:

"the 15th of Octobr: 1627 . . . Ensigne George Thomson sworn & examined sayth that in May 1626, being in a boat wth Mr. Mayhew & Cap^t Nicolas Martiau at Kecoughtan coming from aboard a shipp, they fell in talk about y^e two Kings of England & France, & Mr. Mayhew sayd that the King of England was King of France & that the King in France was but the frence (French) King & then Cap^t Martiau seemed to be very angry & sayd that if the English-King were King of England, then ye french-King was King of France: and then y^e said Cap^t Martiau putting his hand to his brest said, though I am here yet this sparke is in France & will not here the King wronged, wherev^{er} y^e said Mr Mayhew & y^e said Cap^t Martiau grew into such anger as this deponent did thinke they would have fallen out. . . ."

Against this charge Martiau apparently offered no defense. The Governor and the Council weighing "hasty provoked words against loyal services and heroic deeds,

meeted out no punishment," but asked that he take the oath of supremacy. This oath was required by all members at the opening session of the House of Burgesses.⁸

In 1635 Martiau was arrested for his part as a leader in the first opposition to British colonial policy in America. The arbitrary conduct of Governor Harvey had angered the planters, and these held several gatherings in protest.

One held at the house of William Warren, sheriff of York and a neighbor of Martiau's, was reported to the governor. It was said "that many angry men made many angry speeches, and that they also directed many angry invectives against him." In these demands for redress there had been heard the voices of Captain Nicholas Martiau and two others. Governor Harvey promptly arrested these three spokesmen and brought them in irons to Jamestown, threatening to send them to the gallows. The council defied the governor and placed him under arrest by force of arms, later compelling him to return to England.⁴

Returning at the king's request, Harvey was compelled a second time to flee to England for safety. In charge of the governorship of the colony was George Reade, a young man of distinguished family, who

(Continued on page 345)

*Among the present General Authorities and Officers who are not shown on the chart, who are known to be distantly related to Queen Elizabeth II, are President J. Reuben Clark, Jr., of the First Presidency; Patriarch Eldred G. Smith; Elder Stagner Richards, Assistant to the Council of the Twelve; President S. Dilworth Young of the First Council of the Seventy; and Elder R. C. Morris, general superintendent of the Young Men's Mutual Improvement Association.

⁸Ibid., pp. 32-33.
⁴Ibid., pp. 34-36.

A Bit of the ORIENT

by Albert L. Zobell, Jr.
RESEARCH EDITOR



THIS is a simple story—a story of how an IMPROVEMENT ERA cover picture and its accompanying article reached halfway around the world to bring a touch of home to seventeen servicemen, who reacted by sending some less fortunate children a bit of the Orient—that part of the geography books that make childhood a little richer.

The cover: October 1952; the article: "... Of Such is the Kingdom of Heaven—the Primary Children's Hospital" by Associate Managing Editor Marba C. Josephson; the servicemen: the L.D.S. group aboard the *U. S. S. Toledo*. In the words of Ronald Thomas Daly, the group leader:

As I received THE IMPROVEMENT ERA that contained the article about the wonderful new Primary Hospital, I was so impressed that I suggested to the fellows that we buy a few gifts from over here in Japan and send them to you for the kids in the hospital.

They say that one picture is worth a thousand words. Here on this page we present three pictures—and who can invent the words to describe the smiles on these children's faces?

Elder Daly continues:

And with each gift we send more than just the gifts, we send our love and our prayers. We ask the Lord to bless each and every one of these precious little souls, and help them to soon be able to do the things that we are able to do.

We want them to know that there are people all over the world who are thinking of them and praying for their welfare.

The L.D.S. group aboard the *Toledo* who sent this gift to the Pri-

(Concluded from page 353)

MAY 1953



Jesus perfected his life and became our Christ. Priceless blood of a God was shed, and he became our Savior; his perfected life was given, and he became our Redeemer; his atonement for us made possible our return to our Heavenly Father, and yet how thoughtless, how unappreciative are most beneficiaries! Ingratitude is a sin of the ages.

Great numbers profess belief in him and his works, and yet relatively few honor him. Millions of us call ourselves Christians, yet seldom kneel in gratitude for his supreme gift, his life. Not only this, but we also dishonor his holy name and viciously or thoughtlessly curse with the very names which should be spoken only in reverence and worship.

In the hospital one day I was wheeled out of the operating room by an attendant who stumbled, and there issued from his angry lips vicious cursing with a combination of the names of the Savior. Even half-conscious, I recoiled and implored: "Please! Please! That is my Lord whose names you revile." There was a deathly silence, then a subdued voice whispered: "I am sorry." He had forgotten for the moment that the Lord had forcefully commanded all his people:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Exodus 20:7.)

Recently I saw a drama enacted on the stage of a San Francisco theater. The play had enjoyed a long continuous run in New York. It was widely heralded. But the actors, unworthy to unloose the latches of the Lord's sandals, were blaspheming his sacred name in their common, vulgar talk. They repeated words of a playwright, words profaning the holy name of their Creator. The people laughed and applauded, and as I thought of the writer, the players, and the audience, the feeling came to me that all were party to the crime, and I remembered the castigation in the book of Proverbs to those who condone evil:

Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. (Proverbs 29:24.)

I lately picked up a book, widely circulated, highly recommended, a best seller, and my blood ran cold at the profane and vulgar conversa-

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The Sermon on the Mount

tions therein, and I cringed as the characters used in an ugly way the sacred names of Deity. Why? Why do authors sell themselves so cheaply and desecrate their God-given talents? Why do they profane and curse? Why do they take in their unholy lips and run through their sacrilegious pens the names of their own Creator, the holy names of their Redeemer? Why do they ignore his positive command,

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. (Lev. 19:12.)

Shall the axe boast itself against him that heweth therewith? (Isa. 10:15.)

In a service club luncheon men near me told vulgar stories using therein the sacred names of the God of heaven as though it were innocent slang, and speakers defiled the microphone with unbecoming language.

What are the sacred names which should be so carefully spoken and written? Isaiah sings:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (*Ibid.*, 9:6.)

And other names by which he refers to himself are: the Son of Man, the Lord, the Savior, the Son of God, Redeemer, Alpha and Omega, Immanuel, Jesus Christ, Almighty God.

In this latest dispensation the Lord warns:

Wherefore, let all men beware how they take my name in their lips—

... For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain. (D. & C. 63:61-62.)

At the beach one day a group of youth had driven their car too far

THE IMPROVEMENT ERA

out in the sand, and it was imbedded deeply. All their combined strength seemed insufficient to dislodge it. I offered to assist, but the vile language they were using repelled me. Teenagers were using the holy names of their Creator as though he were their creation. I shrank from the blasphemy and left them. Their training had been deficient, or, had they, like their elders, forgotten the import of these commands of God which he gave in almost the same breath?

Thou shalt not kill. . . . Thou shalt not commit adultery. . . . Thou shalt not take the name of the Lord thy God in vain. . . . (Ex. 20:13-14, 7.)

Though the death penalty is not now exacted as anciently, blaspheming, like adultery and murder, is still as serious as formerly, even though it is common among us and though partially accepted in our world.

Informed that his socially-minded sons and daughters were dissipating in their homes, and in his anxiety for them, Job

curse most viciously. Perhaps they had learned it from older men as they caddied on the golf course. I know they did not fully realize.

The Prophet Isaiah called to accounting and repentance those

. . . which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. (Isa. 48:1.)

In the military service one hears extensive profaning. Petty and major officers frequently curse their underlings in their dictatorial commands, and young servicemen often seem to feel that they are manly when cursing and defiling their God.

President George Washington made clear that profanity in military service was neither called for nor justified. As supreme commander of the colonial army, he was responsible for these words:

. . . Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret, the general observes that it prevails, if possible more than

lennia ago to a faraway people, but it must be remembered that he not only gave them with power to the Israelites but he also reiterated them with emphasis to the Jews in the Meridian of Time and even in our own dispensation has repeated them for our own benefit and guidance.

To the young man of Jerusalem who asked the way of salvation, Christ said: "if thou wilt enter into life, keep the commandments." (Matt. 19:17.)

The eager inquirer asked: "Which?"

The Lord then repeated for him the Ten Commandments. They were still applicable. He also said in the Sermon on the Mount:

Swear not at all. . . . (*Ibid.*, 5:34.)

Paul, the Apostle, condemned profane people, saying:

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness. (Romans 3:13-14.)

And James lashed out against the evil:

But the tongue can no man tame; it is an unruly evil, full of deadly poison. . . .

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. (James 3:8, 10.)

We who are thoughtless and careless, and we who are vicious and defiant should remember that we cannot take the name of the Lord in vain with impunity.

On the stage, on the telephone, sensitive ears and eyes are outraged daily by the unwarranted and blasphemous use of the names of the Lord our God. In the club, on the farm, in social circles, in business, and in every walk of life the names of the Redeemer are used presumptuously and sinfully. But there are some who love the Lord and speak his names reverently.

In a little town in Idaho, a good man operates a garage and has persuaded his mechanics to refrain from cursing or swearing. His customers

(Concluded on page 350)

. . . offered burnt offerings according to the number of them all; for Job said, it may be that my sons have sinned, and cursed God in their hearts. (Job 1:5.)

He was in great distress. His bones ached; his flesh was sore; his heart was tried; and his hope near gone, yet when his wife rebelled, saying:

. . . Dost thou still retain thine integrity? curse God, and die.

faithful Job reprimanded her severely:

Thou speakest as one of the foolish women speaketh. (*Ibid.*, 2:9-10.)

A group of young basketball players climbed aboard the bus on which I was riding. They seemed to vie with each other to see who could

ever. His feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them. The name of that Being from whose bounteous goodness we are permitted to exist and enjoy the comforts of life is incessantly impeached and profaned in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency and order, the general hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as wicked and shameful. If officers would make it an inviolable rule to reprimand, and, if that won't do, to punish soldiers for offenses of this kind, it would not fail of having the desired effect.

Many people would excuse themselves for cursing by saying that the Ten Commandments were given mil-

*From an address delivered March 29, 1953 on the Columbia Broadcasting System Radio Network "Church of the Air."

note it and like it. Even the vicious do not object to the cleanness of this place.

When St. Paul's Cathedral was under construction, this notice was posted for the employees:

Who is the Author of the Plan of Salvation?

WHO CREATED and presented the plan of salvation as it was adopted in the pre-existent councils in heaven? Did Christ offer one plan which would allow men their agency, and Lucifer sponsor another founded on compulsion?

Although we sometimes hear it said that there were two plans—Christ's plan of freedom and agency, and Lucifer's of slavery and compulsion—such teaching does not conform to the revealed word. Christ did not present a plan of redemption and salvation nor did Lucifer. There were not two plans up for consideration; there was only one; and that was the plan of the Father: originated, developed, presented, and put in force by him. Christ, however, made the Father's plan his own by his willing obedience to its terms and provisions.

A knowledge of these pre-existent events in God's heavenly kingdom will help us understand the true order of things in his earthly kingdom, the Church, and also will point a course for the wise Saint to follow in all his affairs. Briefly this is what took place:

The Father is and was a Personage of tabernacle, a Holy Man having a body of flesh and bones. To him were born the hosts of pre-existent spirit children of whom Jehovah, or Christ, was the eldest, the firstborn. Lucifer, "a son of the morning,"¹ was among this host, as also were the spirits of all men, who have been or yet will be born on earth.

These spirits, endowed with agency and governed by law, developed a variety of talents and capacities. Some became noble and great. Lucifer attained unto a position of eminence and authority, but Christ, pre-eminent above them all, became "like unto God."²

by Bruce R. McConkie

OF THE
FIRST COUNCIL OF THE SEVENTY

Speaking of pre-existence Joseph Smith said: "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself."³ These laws, the Father's plan of redemption and salvation, included, among other things, the following:

1. At the Father's command Christ and other noble and great spirits were to create this earth.

2. Then each spirit child was to be born into mortality, gain a temporal body in which to house the eternal spirit, and pass through a probationary testing to determine eventual fitness for a life of the kind the Father enjoyed.

3. Body and spirit were to be separated, temporarily, by death, the spirit going to a world of waiting spirits, and the body back to the dust of the earth.

4. The chief cornerstone of the whole plan was to be the atoning sacrifice of a Redeemer, one of the Father's spirit sons who was to be born into the world as his literal Son in the flesh. By this means was to be effected a resurrection, a reunion of body and spirit in immortality, the two never again to be separated.

5. And finally there was to be a day of judgment when a just measure would be meted to every man, and when those who fully qualified by righteousness would be raised, not only in immortality, but also unto eternal life, the kind of life which the Father himself has.

Step by step this plan was unfolded, taught, and put into operation. Thus,

after the earth was created, after the prospect of mortality had been announced, after the prospect of death and a resurrection were known, after the need for a Redeemer had been heralded in the courts on high, the Father spoke these very words:

"Whom shall I send?"⁴ That is, whom shall I send to be my Son in the flesh, to suffer both body and spirit in Gethsemane while taking upon himself the sins of the world, to be lifted up upon the cross, to ransom men from the fall, to be the Redeemer?

There were two volunteers. Both said, "Here am I, send me."⁵ But Christ, who was the first, also said: "Father, thy will be done, and the glory be thine forever."⁶ That is: I will continue to accept your plan of

¹D. & C. 76:26; Isa. 14:12.
²Abraham 3:24.

³Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 354.

⁴Abraham 3:27.

⁵Ibid.

⁶Moses 4:2.



redemption, accept it without change or modification. And thine be the glory!

Lucifer, the second volunteer, had no such spirit of obedience. "I will be thy son," he said, "and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor."⁷ That is: Lucifer favored the Father's plan by which the spirit children were to obtain bodies of flesh and bones, were to die, were to be resurrected. But Lucifer wanted to abandon the testing or probationary part of mortality; he wanted to take away the agency of man, forestall the need of a judgment according to works, and impose salvation upon all men without effort on their part—an impossible thing since there can be no progression except by the upward pull of obedi-

ence to law. And as a final blow: Lucifer sought to obtain as his personal reward, the very power, position, and throne of the Father himself.

The issue was squarely put. A decision must be made, and the Father (always the Father!) issued the decree: "I will send the first,"⁸ thus choosing Christ to be the "Lamb slain from the foundation of the world."⁹

Then it was that "the second was angry, and kept not his first estate; and, at that day, many followed after him."¹⁰ Then it was that "a third part of the hosts of heaven"¹¹ were turned away from the Father "because of their agency."¹² Then it was

that "there was war in heaven,"¹³ and those who were cast out became "the devil and his angels."¹⁴

This is the story in outline form; and all the scriptures bear the same testimony. Always it is the Father's plan; always the Son is the obedient co-worker:

"I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross."¹⁵

"My meat is to do the will of him that sent me, and to finish his work."¹⁶

"I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me."¹⁷

"I came down from heaven, not to do mine own will, but the will of him that sent me."¹⁸

"I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."¹⁹

From this summary of events and from these principles, we learn some great lessons. One is that the pre-existent government was not a democracy any more than the Church government today is a democracy. It was a kingdom then; it is a kingdom now. The Lord always makes the laws, issues the decrees, and invites his children to obey and progress. Because of agency the pre-existent spirits were permitted the democratic principle of accepting or rejecting Christ's appointment as Redeemer. So today: Men may accept or reject the saving truths of the gospel. But the rejecter always pays the penalty.

Further: By following the Father's plan, Christ went from grace to grace until he received the fulness of the Father,²⁰ so that now, having worked out the atoning sacrifice, "and being made perfect," he has become "the author of eternal salvation unto all them that obey him."²¹ Thus to him is ascribed glory and honor in all things, and those who seek for joint heirship with him must, in obedience, go from grace to grace as he did. The key to perfection and progression is: "Father, thy will be done."

⁷Revelation 12:7.

⁸D. & C. 29:37.

⁹John 1:13-14.

¹⁰John 4:34.

¹¹John 5:30.

¹²John 6:38.

¹³John 8:28-29.

¹⁴D. & C. 93:6-17.

¹⁵Hebrews 5:9.

¹⁶Abraham 3:27.

¹⁷Revelation 13:8; 1 Peter 1:19-20.

¹⁸Abraham 3:28.

¹⁹D. & C. 29:36.

²⁰Ibid.

²¹Ibid., 4:1.



An aerial view of Juneau, with Gastineau Channel and Douglas in the background.

ALASKA—that melting pot of nationalities, territory of the United States, had been almost virgin territory as far as the gospel of Jesus Christ was concerned, until the latter part of 1926, when, as president of the Northwestern States Mission, I began exploring the possibilities of placing missionaries there.*

Upon several occasions I sought the counsel of Elders George Albert Smith, Melvin J. Ballard, and John A. Widtsoe, who were then members of the Council of the Twelve, concerning the possibility of sending missionaries to Alaska. Elder Ballard informed me that during his presidency of that mission, some thirteen years



Alaska's Inside Passage from the Alaska Steamship Company steamer "Baranof."

The Gospel in

earlier, he had sent two elders to Alaska, and that they had spent about two weeks there. With President Heber J. Grant's authorization, I wrote letters to Washington, D.C., requesting information on Alaska, and to Governor George A. Parks, the territorial governor, explaining our missionary activities and asking about the prospects for our work in Alaska. I received courteous and favorable replies.

One of our missionaries, Elder Alvin Englestead of Orderville, Utah, was president of the Vancouver, B.C. district. In February 1928, he was granted a leave so that he might adjust some affairs at home that needed his attention.

With the idea of sending missionaries to Alaska foremost in my mind, I talked with Elder Englestead about this work before he departed. He expressed a desire to be one of the missionaries to be so honored.

*Elder K. N. Winnie, of Nome, Alaska, who has never been listed as a full-time missionary in the Church records at Salt Lake City, reported that "on February 4, 1909, Elder E. G. Cannon, a veteran of the Mexican War, and the oldest mining man in that part of Alaska, celebrated his eighty-fifth birthday anniversary with some eighteen of his many friends, at his home which is the meeting place of the Latter-day Saints."

(From THE IMPROVEMENT ERA 12:758)
This same Elder Winnie wrote a letter from Nome, Alaska, January 3, 1913, in which he says: "The gospel is winning its way into the hearts and homes of the people. 'It is not ye that speak but My Spirit that dwelleth in you.' To feel one's being thrilled with joy unspeakable as he bears his humble testimony of the restoration of the gospel in these latter days is to sense the position the true Latter-day Saint occupies in the world. New Year's night I spent a social evening at the home of Mr. and Mrs. Vanderveker. I found two other friends there, a lady formerly a member of Alexander Dowrie's Zion City, Illinois, and Prof. Henry Peterson, a pianist and a strong friend of our people. Years ago when a mere boy in his hometown in far-away Denmark he heard the elders as they traveled ministering to the people. He also remembers the large emigration that followed the introduction of the gospel in his native land. I had with me four phonograph records—selections from the Tabernacle Choir of Salt Lake City, which we heard, and they all agreed we had enjoyed a musical treat. Said the professor, 'I have never before heard such volume of harmony and sweetness. There is conviction of faith in every word, and an intensity of spirit and purpose seldom possessed by members of other churches.' I feel to say to the choir, 'Sing on, sing on, ye valiant sons and daughters of our God!' After games and refreshments, the professor and Mrs. Vanderveker asked many questions pertaining to the work of the Lord, and for two hours I answered these to the satisfaction of all, explaining many of the principles of the gospel pertaining to the redemption of the living and the dead. I expect to continue this kind of work for the remainder of the winter, and by so doing, bring people to realize what the true gospel is. After several renditions of music by Prof. Peterson, with best wishes for a happy New Year, we parted with the music from the big choir still ringing in our ears."

(From THE IMPROVEMENT ERA 16:640-641)
Later that year the *Liahona*, reported that "Elders H. W. Packell and William F. Webster, are the pioneer missionaries in this field (Alaska)."

(From THE *Liahona*, October 28, 1913.)

THE IMPROVEMENT ERA

Alaska



The port of Seward on beautiful Resurrection Bay.

*From material submitted by Wm. R. Sloan,
former President Northwestern States Mission*

In the spring of 1928, Elder Englestead returned to the mission accompanied by two other elders from Southern Utah who had been called on short term missions—President Heber Meeks of Kanab Stake and Elder James Judd of Hurricane. It was decided that they should go to Juneau, the capital of Alaska. Work was outlined for the three and one-half months they would be in there, and a letter of introduction to Governor Parks was provided. Elder Meeks was in charge. They were joined in Seattle by Elder Lowell Plowman, a young missionary who was sent along mainly to learn about the country and be prepared to go back the next spring if a permanent district in Alaska were established.

On June 6, these four elders held a meeting in a beautiful spot in the woods near Juneau. President Meeks gave the dedicatory prayer. He said in brief:

... inasmuch as we have been called to proclaim thy work in this land and to officially open up the work of preaching thy gospel, we do bless this land, set it apart and dedicate it to this purpose. . . .

... We pray thee, our Father in heaven, to bless and sanctify this land to the preaching of thy word. Temper the elements that this land may yield its strength in being fruitful and also yielding souls unto thee, the Lord.

... We bless the land and water that the blood of Israel may be gathered to enjoy the blessings promised to their fathers and that this land may become a land of Zion to the pure in heart.

We bless the adopted children of this land that they may receive thy work through thy servants and come to a knowledge of the truth. We bless the natives of this land, who are a remnant of the House of Israel through the loins of Joseph. We bless them the sons and daughters of

Lehi, that they may be found by thy servants; that they may be brought to a knowledge of their forefathers and the promises made to them. . . .

Elder Meeks also blessed the land that churches and even temples might be erected and the governor and official staff that they might rule in justice and righteousness.

Through the courtesy of the secretary to the governor, the elders were extended every courtesy and were provided with letters of introduction to the officials of Juneau, Anchorage, and Fairbanks.

The editor of the *Daily Alaskan Empire* newspaper called on the elders and the following is an account in

part of the report as published in the issue of June 5, 1928:

For the purpose of visiting many of the communities of Alaska with a view to opening the work of the Church in the territory, James Judd, Hurricane, Utah; Heber Meeks, Kanab, Utah; Alvin Englestead, Orderville, Utah; and Lowell T.

Plowman, Smithfield, Utah, who will spend the summer in Alaska representing the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, arrived in Juneau on the *Admiral Rogers*. They are staying in the Zunda Hotel and expect to remain here for about two weeks when they will leave for the interior and towns to the west, and will visit other southeastern Alaska communities on their way south in September.

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Elder C. Elton Mower, President Wm. R. Sloan, Elder Paul E. Warnick, (seated), and Lowell T. Plowman, Alvin Messersmith, a member, and Elder Wallace K. Everton, first group to arrive after the original group opened the mission.

THE sun poured heat into the walled city until the confines of it burned like a filled cup. Tempers flared along the Street of Merchants, and the voices of women buyers rose shrewishly.

Nathan wiped the perspiration from his small, scrawny neck and bided patiently the moment when the corpulent form of his Uncle Limhi should be turned toward the east.

It happened after almost an hour's waiting, and Nathan sped at once around the corner of the stall and seized some fruit his tongue had been dripping for and turned to flee. His joy was full. Uncle Limhi, waiting on three elegantly clad ladies, had not seen.

Nathan gained the shelter of the west wall but as he turned to run down the narrow, shaded street, a hand, brown and strong caught him by the shoulder.

Nathan fought fiercely to escape. But the hand was strong. Nathan's eyes followed up the brown muscled arm to the dark, fierce features of a young Lamanite.

"Let go," Nathan whispered, "or I shall call my uncle."

"You are a liar as well as a thief," the Lamanite said sadly; "you will not call anyone. Why must you steal?"

"My belly commands me," said Nathan haughtily. "It has been empty a day now."

"Have you no parents to give you food?"

Nathan ceased his struggles and hung limp in the Lamanite's hand. It had no effect on the man, who, not at all diverted, let Nathan sag to the ground and caught his wrist instead.

"I have a mother," said Nathan, "who is also hungry. Two of these are for her." He held up the fruit. "And the pits are for a tree of my own, three trees. Then I shall have fruit of my own and sell it and become rich like my father's brother, Limhi."

The Lamanite squatted beside him. "He is your uncle? Won't he help you?"

Nathan looked at the man pitily and out of wide blue eyes. "Where do you come from, Lamanite, that you think a man takes care of any save his own family and not then unless he feels so inclined."

The Lamanite shook his head. "My



The Bright Warrior

by Margery S. Stewart

name is Samuel, and I come from a great and good people. They have been keeping the commandments your fathers brought to them. They love and take care of all within the tribe. None go hungry."

"You lie," said Nathan and took a great bite out of the smallest fruit. The juice ran down his chin. "I know all about your people."

"All that your uncle and others like him have taught you."

"Where else should I learn?" he

asked wonderingly. "He has taught me all I know."

"Taught you to steal?"

"Of course. He steals—we all steal. We lie. Why should we do other?"

Samuel shook his head. "I know. I have seen much wickedness in the days I have been in your city. I long to go back to my own people."

Nathan sucked gently on the pit. "Why don't you go? Nothing to hold you here. Besides, the people

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in Zarahemla aren't too fond of roving Lamanites. Some of them might stone you for sport."

"I am sent," the Lamanite said simply. "I must stay until I am told to return. Would you know of a place where I could stay this night?"

Nathan's bright eyes narrowed. "For a price I could find you a bed."

The Lamanite smiled and reached in his pouch for silver. He laid the coins in Nathan's hand. "Find me a bed, then."

Nathan looked at him curiously. "Are you not afraid I will run off with your money?"

Samuel shook his head. "No—should I be?"

Nathan considered, the trust a new thing in his life. "No," he said reluctantly. "I cannot run away, why, I do not know. Come with me. I will take you to my mother."

"First," said Samuel, "you must pay for the fruit."

Nathan drew back in disgust. "Pay for them! He didn't even see me."

The Lamanite rose. Nathan drew back a little. The man was so tall, so strong, when he folded his arms the muscles rippled in his shoulders. His eyes were very dark and bright, and they seemed to pierce Nathan through and through. He went reluctantly to his uncle's stall and threw a coin on the counter. "For the fruit. Wormy it is and not fit to be sold."

Limhi pounced on the silver. "I

burdens, I have nothing to spare—nothing."

"You deny yourself great joy," Samuel said gently, "the joy of seeing a man child grow up strong and good and a credit to your house instead of, perhaps, a felon, or worse—a man hanging on the town gibbet."

"When I am richer, Lamanite," Limhi said, "I shall be more charitable, but until then I shall take care of my own and no more."

"But your commandments," Samuel said, "are they to be kept only if a man wills? It was not thus you taught us."

Nathan watched the telltale signs of his uncle's wrath, the livid lines that ran down from his nose, the narrowing of his little eyes, the trembling of his hands on the fruit. "Do you," demanded Limhi, "a Lamanite, dare to preach to me who am of the house of Nephi?"

"We had better go," Nathan tugged at Samuel's hand.

"I am sent," Samuel said. "I was commanded to come to this people and warn them. If I warn you not of God's wrath because of your evil, then am I false to him."

Nathan trembled watching the fierce red sweep up from his uncle's neck.

"Men of Zarahemla!" shouted Limhi. Soldiers came running, and shoppers began to crowd about them. "This Lamanite has come to tell us—us—Nephites, that we must repent. That we must repent. He has

dared to tell me that I am a breaker of commandments."

Nathan turned to run. He had watched many times when men began to mutter as they were doing now. The heat of the day seemed to enter into them and come out in scalding whispers that burned against his ears. He tugged at Samuel's arm. "If you do not come now, they will kill you, and they will throw me in the dungeon for being your friend. Would you have that happen to one who has befriended you?"

Samuel took his hand, "Be not fearful, little one." He lifted his voice. "Men of Zarahemla, I shall return tomorrow at this hour. I will tell you what I was sent to tell you and after that you may do as you wish." He did not wait for their reply.

Nathan followed in openmouthed amazement. The men fell back before the Lamanite. He said when they were well away, "You are a very brave man, Samuel. Almost as brave as my father was."

Samuel put his hand on Nathan's shoulder. "He must have been a fine man to have had a son like you."

After a time they turned into the tumble-down shelter that was Nathan's home. "My father believed as you do, in the commandments. My uncle laughed at him and called him a fool because he tried to keep them. But my father is dead, and my uncle keeps them not and is rich. I do not understand."

Samuel ruffled his hair, "Before the hunt is over, no one can tell which man will have most meat."

Nathan grinned at him and opened the door of his house.

His mother, Rachel, turned from her spinning. "Nathan, I was becoming afraid for you."

He ran to her and hugged her. "Mother, I have brought a friend. He is brave as my father. He has paid me silver for a bed."

"If it is difficult for you," the Lamanite said, "I will go elsewhere."

Rachel held out her hand to him. "A friend of my son's is my friend also. There is a pallet in Nathan's room. I fear you will not find it too comfortable."

Samuel's eyes swept over the meager furnishings of the little house,

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was saving the fruit for my own dinner," he howled. "I should charge you double."

"Charge him no more than a fair price," said a quiet voice behind Nathan.

Nathan watched the face of his uncle change as it stared into Samuel's dark, strong face. He laughed within as his uncle counted out change.

"How is it," said Samuel, "that you, a merchant of wealth and position permit the son of your brother to go hungry and naked and his wife to labor beyond her strength?"

Limhi looked up openmouthed.

"I have been watching many things," Samuel said.

Limhi wrung his hands. "But there are taxes and heavy civic

GERTA sat in the schoolroom which was still except for the sound of pages being leafed or of pencils scratching. She looked out of the window and saw poplar trees beginning to come in leaf; she saw the roofs of houses, the church spire in the distance. A fly caught in the corner of an impenetrable window buzzed angrily.

The silence seemed to go deep, deep down inside of her to find a corresponding, aching silence there. She had been absent from school yesterday. When she came back, she had found the "popular" crowd of girls all whispering to one another, all excited. Most of the girls were her friends—she went with them more than she went with anyone else—though, of course, there were one or two who were too snobbish for her taste. Liza and Jane seemed to be the center of whatever was going on. And they were the two.

When she had asked Nona, who sat near her what it was all about she shrugged, saying, "Oh, they've got some kind of club going. You'll probably be asked to join."

"I doubt it," Gerta said, managing a smile, "not with Jane and Liza starting it."

"But Pat's your best friend. You've got a chance."

Gerta looked at the other girl quickly, then looked away. The way she had emphasized "You" hit her strangely. She meant . . . why, of course she meant that she didn't have any. Not Nona. And why not? She was cute enough, surely. She was new here, and she was quiet. She didn't have the push of Liza who had moved to town just last year and had walked in and taken over. But she was a mighty nice girl.

Still, she couldn't keep her mind from her own problem. Why hadn't she been asked? Why—why?

AFTER school, as she was leaving her locker, Pat breezed up to say, "Going by Stacy's to get a malt?"

Gerta shut the locker door, saying, "Sorry, I've got to get home. But fast."

"Company?"

"Could be."

"Think I'll go with the others then. Be seeing you." Just like that she



THE DIFFERENCE IN AGE

by Christie Lund Coles

was gone down the hall, was joining the laughing, jabbering girls.

Gerta walked home alone though she knew she could have walked with Nona or Joulene or Susie who all lived near her place. But she didn't want to walk with them. She didn't want to take second best, to snatch at any friendship because she couldn't get in with her old crowd. As she walked, the bitterness grew in her, made her breath come faster, her cheeks burn. She'd quit school; she would move to another town. Slowly, she began to figure out a reason: It was because her mother was a widow. That was it. Even

if she was well-off and Dad had been one of the town's most prominent citizens, she worked in the library because she said she loved it, and it gave her something to do, kept her mind occupied. But having a mother who was home all the time, having a father, made a difference to a girl—a big difference. By five o'clock when her mother came home, she had built a good case. The mother had barely taken off her hat and coat when Gerta was telling her the whole story.

Mother looked at her, smiled, "I'm sure it isn't so bad as all that. I must get dinner."



"The Dewey boy," Nona cried, starting to remove her sweater. . . . But Gerta had kicked off her moccasin shoes, was already in the water trying to seize the fighting, drowning boy.

Gerta clenched her fists, and tears blurred her eyes. Her voice was dramatic as she asked, "How can you just stand there? Can't you understand? The girls have formed a club, and they didn't ask me in. I can't stand the shame of it, the humiliation."

Suddenly, she broke down into shaking sobs, put her head down upon her folded arms, and let the tears course down her cheeks onto the rose frieze divan. She was the picture of dejection and heartbreak as her mother bent over her and put her hand upon the softly gleaming hair.

"Gerta, honey. I didn't mean to be abrupt. I'm sorry. If it hurts you like that, then it hurts me, too, . . . like a knife turning inside of me. Yet, I know it will pass. You will look back on it some day and smile—"

"I won't. I won't," the girl protested. "I'll never get over it. I wish I were dead."

"Come now," protested her mother, "you mustn't talk like that. That's going too far."

The girl breathed deeply, shook her head, "You see. You don't understand; you never could. There's too much difference in our ages."

Her mother let the words pass,

seeming to know that she was merely venting her heartache upon someone who was near. After a moment she told her quietly, "When I was about your age, nearly all the girls formed some sort of club, too. I was new in the town and I wasn't invited."

"I'll bet you didn't even care."

"Oh, yes, I did. I was terribly hurt at being left out. Just as you are hurt now. But I was proud, too proud to let anyone know. One of the other girls excluded said something unkind about the girls, and I defended them, said I supposed they had their reasons. Somehow, it got back to the others, and the next day I was asked in. It was as simple as that."

"Sure. But nothing like that will happen to me. You just see."

"And if it doesn't, what then? Do you know after I got in the club I found so much spitefulness, so much petty jealousy and trying to outdo one another, that after awhile I drew out. I survived beautifully without them."

"Oh, you don't understand. It was simple for you because you were asked in; you could draw out if you wanted to. I'm . . . I'm . . . just a nobody. It's because you're a widow . . . if Daddy had lived."

The older woman's back straightened, she asked too quietly, "Yes?"

"Oh, you know. They wouldn't have dared push me around like this."

Once more she began to cry, and her mother went rather stiffly to the bedroom, returning with tissues which she handed to the girl. As she stood above her, she whispered, "Gerta, you're quite a big girl now, fifteen, big enough to go out to parties with mixed crowds, big enough to spend your money as you choose. It's time you realized that as we grow up we have to take life as it comes, good and bad. We have to accept responsibility for our acts and, lots of times, for what happens to us. Other girls have mothers who work. Jennie's mother is a widow. Just try to realize that no one can have everything. Look out of yourself. Look at the big, beautiful spring world outside. Come on, smile."

She would have lifted the girl's head, but Gerta turned it from her with an angry toss. With a final desperate sob, she cried, "If I had

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A DIFFERENCE IN AGE

(Concluded from preceding page)

a daughter whose heart was broken, I'd cry . . . I'd cry with her."

The woman knelt down swiftly, took the girl in her arms, held her against her shoulder, and rocked her back and forth, her face stricken, "Oh, you poor little darling. Of course you would. And if I could weep, it would be with you . . . and for you."

"What do you mean, 'if you could weep?'" Gerta asked suddenly looking up, a question in her misty glance.

"Oh, I suppose I mean that I shed my tears long ago. There just aren't any left to cry."

"You mean when Daddy was killed?"

"Yes, and when your grandparents died; when your little brother was stillborn; when I was young and couldn't afford a formal. My mother and sister took two dresses and tried to make me one . . . and the other girls laughed at it."

"I'll bet you hated them," the girl whispered, incredulously.

"No. Just for a moment. I cried because of them—Mama and Rhea—because they had worked so hard, and because they were so sweet. I didn't want them to know."

Her voice broke briefly. She patted her daughter's shoulder.

Just then the telephone rang. Mrs. Norton went to answer it, turned to say, "It's for you, Gerta."

The girl shook her head, but knowing that the other party had probably heard, got up and went forward.

It was Nona. A little hesitantly, she asked if Gerta would like to come over and play tennis. Gerta paused a moment, surprised. She didn't know that Nona's folks had a tennis court. She answered, "I was planning to study. But you talked me into it."

"What about my eyes?" she asked her mother.

"Put some cold packs on for a few moments. You'll look fine." After a moment, she asked, "Is that Nona Renstrom? They're lovely people. Her father is a lawyer for the utilities company."

"Is he really? I didn't know." Gerta said, "I'd better hurry."

Gerta and Nona had finished a set or two of tennis, had eaten some small cookies and cooling punch, and

were walking toward Gerta's house by the lower road that curved through trees and willows near the river. It was a special sort of spring day, almost too warm for the time of year.

She had started to say something about Nona coming to call for her the next day when they heard a cry from beyond the willows, a child's cry followed by water splashing. They looked at one another then simultaneously started running. Gerta got there first, but Nona was close behind her. They saw the pool of whirling, splashing water; they saw the child's arms waving frantically before they disappeared in the water; they saw the frightened, wild-eyed face, the fighting for breath, the gasping lips.

It was a boy about six years old. "The Dewey boy," Nona cried, starting to remove her sweater to hand it to her friend.

But Gerta had kicked off her moccasin shoes, was already in the water trying to seize the fighting, drowning boy. She grabbed his arm as he started down the stream which was deep and churning with the water from the quickly melting snows in hills above the town.

In his panic the boy flailed his arms toward her, clutched at her hand, her arm, finally her shoulders, and her throat. His legs thrashed wildly about her body, unsteady in the heavy river. His arms, his hands clutched about her throat were like a vise, growing tighter and tighter. She struggled to remove them, to keep her balance, to pull him toward the shore, instead he was pulling her downward with his unnatural, grasping strength. She sank to her knees still fighting to calm him, to force him from her, but the water was in her face now, in her mouth. She, too, was gasping for air. She, too, was struggling for life, for breath. While it seemed minutes passed, she was vaguely aware that it was only seconds. But what long seconds! Fear and terror struck at her as he clung tighter and tighter almost in a death-grip.

Her head was whirling. Her wet clothes seemed to weigh tons, seemed to pull on her as he was pulling on her, down . . . down, into the water, down the river. She gasped. Then, she felt hands disengangling the hands from her throat; she saw a small, determined fist come up onto the boy's blue, rigid chin. The clasp on her

relaxed, his body went limp, and she caught herself against the force of the water. She stood up, trembling, saw Nona pull the child to safety, then start toward her.

"All right," she managed to whisper between mouth-gaping breaths. But Nona assisted her to the bank, then started artificial respiration on the boy.

Gerta lay panting on the river bank, closed her eyes for a few moments, and thought of many things in a hazy, disconnected way. Sudden, unexpected tears stung her eyes, different from those she had shed earlier.

It wasn't long until the child's mother was on the scene, the fire department, and many townspeople, too. There were even photographers from the newspapers wanting to take their pictures. People were praising their courage . . . and several of the girls from the club were standing wide-eyed, listening, eager to be known as their friends. She was sure that it wouldn't be any trick to get in the club . . . if she and Nona wanted to.

As she watched the boy's mother hugging him against her, shedding hysterical, happy tears, she thought of the time her mother had jumped in to save her even though she didn't know how to swim. Funny things, mothers. Wonderful, especially widows who had to raise a child alone, to be both father and mother.

For a moment, she thought it was the need to see Mom that was giving her illusions, but it wasn't. It was her mother in the flesh, running toward her . . . fear in her eyes, concern, love . . . and pride.

"Oh, honey," she said, squeezing her through the heavy blanket someone had thrown about her, "oh, baby. We must get you home, get you warm. Bless you."

Gerta's hand reached out to detain her just a moment as she told her, "Wait . . . there's something I've got to tell you. I'm sorry about this afternoon."

"Hush. It was nothing."

"It was . . . and I just wanted to say that there is more difference in our age than I thought, but in a different way."

Her mother's cheek was against her own; she was whispering, "I love you so much."

"Me, too," Gerta answered, little-girl fashion, kissing her mother's cheek where, suddenly, there was a very salty tear.

The Stick of JUDAH and the Stick of JOSEPH

CONCLUSION

by *Hugh Nibley, Ph.D.*

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CYRIL of Alexandria notes that "everywhere life is by the wood," as sin came by the wood, so also redemption comes by the wood, and he cites the rod of Moses and the cross of Christ.¹¹⁸

Jerome says the two rods of Ezekiel are the church and the synagogue,¹¹⁹ while the two rods of which Isaiah speaks are the congregations of the Jews on the one hand and the Gentiles on the other;¹²⁰ and again, "the two rods are the covenant of God with men twice entered upon," i.e., the Old and the New Testaments;¹²¹ the joining of the two to make one scepter signifies that which is joined together in the baptism of Christ, united "to make one new man."¹²²

Why are not these interpretations accepted by the Christian commentators of our day? Because while the Old Testament conspicuously satisfies all qualifications for the Stick of Judah, the New Testament is not a whit less the property of Judah, having on the other hand no special affinity for Joseph, with whom in fact neither the Gentile congregation for the Christian Church have any direct connection. The license of allegory, all but unlimited throughout most of the scriptures, is peculiarly checked in Ezekiel 37, and the scholar or churchman who would make an arbitrary "spiritual" interpretation of the chapter finds his usual liberty severely curtailed, for Ezekiel employs concrete symbols to illustrate an historical event. The terms he uses are specific; the names of Israel, Joseph, and Judah are not mysterious, and the great events to which he refers are those to which the chosen people have been instructed to look forward for centuries, and for which the Christians have yearned no less. In Ezekiel's prophecy Joseph does not absorb Judah, as the church

is supposed to have absorbed the synagogue; Joseph is not a Gentile, but as authentically of Israel as Judah is; it is Israel that triumphs, not the Gentiles; the sticks represent covenants between two nations that are contemporary, not as Jerome suggests, the making of a single covenant with the same nation at two different times; both nations are to be brought back home again after having been scattered from a common center, and hence no Gentile nation qualifies for the promise—"God hath not cast away his people which he foreknew." The whole situation is clearly set forth in Ezekiel 37: The chapter is speaking of the scattering and gathering of Israel and the resurrection;¹²³ there cannot be the slightest doubt as to what is meant by Joseph and Judah, and while the New Testament might conceivably be described as the stick of Judah, by no effort of the imagination can it be interpreted as the stick of Joseph. It is on the Stick of Joseph that every attempt to interpret the passage breaks down hopelessly.

It is as if we were completing a jigsaw puzzle. There is a peculiarly shaped blank which calls for a missing piece designated as the Stick of Judah. The Old Testament fits easily into the gap. Then there remains an adjacent blank space to be filled by a missing "Stick of Joseph." Naturally the first thing we do is to try to slip the New Testament into it. But turn it and push it and force it as we will, the New Testament simply does not belong there, for it is not the story of "Joseph and his associates" in contradistinction to that of "Judah and his associates," which makes up the Bible—if anything it belongs to the latter class, to the Stick of Judah. Since the missing piece refuses to be found, the skilful jigsaw artist simply goes ahead and completes the rest of the picture, and then if the missing piece is still lost, he can infer from the shape of the last empty space and from the design and color of the surrounding areas almost exactly what the missing piece should be. This is what we are attempting here. When the Bible commentators failed to supply the missing piece or to agree on what it should look like, we simply continued to work out the puzzle, putting into position every piece we could find that had to do with sticks and covenants. As a result we are now in a position to make some pretty near guesses as to the shape, size, and color of the missing piece to our puzzle—the baffling "Stick of Joseph."

Let us read the text again, sticking as close to the Hebrew as possible:

Ez. 37:16: And the word of the Lord came to me, saying, And thou, son of (Continued on following page)



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THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from preceding page)
man, take to thyself one (piece of) wood
and write upon it for Judah and for the
children of Israel his associates, and take
one wood and write upon it for Joseph
wood of Ephraim and all the house of
Israel his associates (17) And approach
them one to (the) other for thee for one
wood so they shall become for single ones
in thy hand (18) And when they say to
thee the sons of thy people, wilt thou not
show us what thou meanest by this? (lit.:

what these are to thee?) (19) Say to them,
Thus saith the Lord Jehovah, Behold I will
take the wood of Joseph, which is in the
hand of Ephraim and the staves (or
sceptres) of Israel his associates and I shall
place them upon it along with (or along-
side) the wood of Judah and I shall make
them for one wood, and they shall be one
in my hand (20) And the woods which thou
hast written upon (shall be) in thy hand
before their eyes (21) So say to them, Thus
(Continued on page 334)

Without Higher Help

Richard L. Evans

WHEN we think of America's patriots of the past, there are two who almost unflinchingly are mentioned, whom this month we hold in special remembrance. Washington and Lincoln were markedly different in many ways. In some things they were similar—one in particular: in their earnest prayerful petitioning of Providence for help in meeting their grievous problems. We often expect much of men. And there is much that sincere and able and honest men can do. But men, after all, are men. And with so many men thinking and working and planning against so many other men, it is going to be more than men that will determine the ultimate outcome. If we—if any of us—if you (meaning each of us)—if you would wish to convince yourself unforgettably of this solemn fact, suppose for the moment that the world's weighty problems were placed in your hands for some immediate solution. Just what would you do? Suppose that the lives of millions of men, suppose that all we hold dear, suppose that freedom, that civilization itself were to be saved or lost by your word, by your wisdom. What would be your answer? What course would you choose? Which way would you go? (Suppose that only one life depended upon you. Even that would be very weighty.) Remember that you are only a man with the wisdom of a man, even as are all other men. Some are wiser than others; some more able; some have more knowledge of some things. But all have limitations, and all make mistakes. None of them is omniscient. And so suppose you put yourself in the place of those who have grave and grievous problems placed upon them, and think how urgently they need insight and inspiration, how urgently they need our earnest prayers, as well as their own. It is easy to see how such men as have been mentioned, and many others also, have been brought to their knees in acknowledgment of their need for divine direction (even as we know our own need in meeting even our own daily personal problems). Mere men without higher help are woefully inadequate. But by prayer and repentance and by living for the guidance of the Lord God, men and nations have right and reason to expect the answers to their perplexing problems.*

*Revised.

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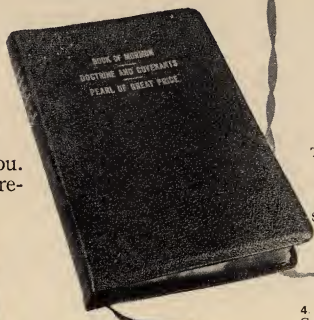
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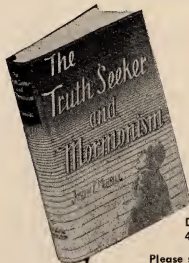
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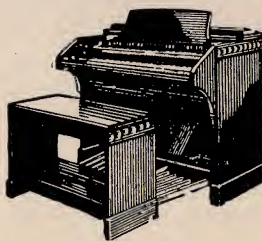
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The Stick of Judah and The Stick of Joseph

(Continued from page 332)

saith the Lord Jehovah, Behold I will take the sons of Israel out of the nations among whom they walk, and will gather them from round about and lead them into their land," etc.

In connection with this must be taken the previous episode: verse 11: "And he said to me Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope has perished; we are destroyed! (12) Therefore prophesy, and say to them, Thus saith the Lord Jehovah, Behold I will open your graves, and cause you to come out of your graves, my people, and bring you to the land of Israel . . ." etc. Here, as Rabbi Fisch notes, "the prediction of national resurrection, as symbolized in the vision of the dry bones, is followed by the symbolic action of the reunion of the two Kingdoms. . . ." ¹²⁴ That the prophet, referring to the resurrection of the flesh as well was recognized by the ancients—of course this has been too much for the scholars, who even in Terlutian's time were determined to see in this a purely symbolic resurrection. But what specifically is the "wood of Judah"—why does the prophet choose this particular symbol? Because it symbolizes both a writing and a covenant, and the unique means by which Judah is to be recognized and distinguished in the world—it is Judah's tribal staff. All of which says as plain as day—it is the scripture. What, then, is the stick or wood of Joseph? Likewise a writing and a covenant, something written "for Joseph and those associated with Joseph." It is a compound document, like the Bible, but it is not the Bible, for it deals with that branch of Israel concerned with Joseph, not Judah, as the Bible does, and it will be held in the hand of Ephraim. After it has been brought together, it will be placed by the side of the wood of Judah and his associates that has been compiled in a like manner. When this is done, the two will match perfectly, thereby proving the identity and the claims of parties long separated and thought dead and vindicating their former common covenant with God. This will be a great miracle of recognition.

(Continued on page 336)

THE IMPROVEMENT ERA

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

How happy can you get?



Creeping up on us for some time now is the idea of a "Start Retiring at 25" plan for everybody. We're sort of serious about it, too, so please don't stop reading.

The word "retire" has been kicked around a lot. Everyone seems to agree it means happiness, ecstasy, utter bliss . . . but a long way off somewhere. Middle-aged couples will tell you it's "a one-story house where every month is June, and we have time for the projects and hobbies we've always postponed."

Young marrieds can't see retirement with a telescope—it's so far off. But let them acquire kids, an apartment, or a house, and what they dream of someday is much the same. They crave time off someday from mountains of dishes, mountains of dirty clothes, hundreds of tedious tasks. The boring, irksome chores of life eat up valuable time.

So it would seem, then, that retirement ought to be defined as "enough leisure to do the things you want."

Why not start then at 25—or any age? Time to play can be bought at the store. The bride can spend more time being beautiful. Her man can spend more time with his feet up.

Some philosopher someday will make a discovery. He will stand back far enough to see this electrical age in panorama. What will strike him as important is *not* how

many and how varied are the gleaming white and chromium appliances that surround the home owner.

No, he will say, a man does not buy himself bits of copper and steel hitched to motors and wires. He buys himself hours and days of time.

He does not buy lamps of glass and wire. He buys hours of extra daylight to enjoy. He does not buy a washing machine. He buys needed hours of leisure. He does not buy air conditioning. He buys his family the energy and the well-being, without which leisure or work is impossible to enjoy.

This is no place to hint at how other products translate into time. What factories have done with motors to shorten a man's work and lengthen his production is a separate story. It is at home that a man most wants to trade the boring for the interesting.

The truth is that people have begun buying retirement as they go along. They may not realize it, but that does not keep them from enjoying the extra time for reading, visiting, writing that book, or riding that hobby.

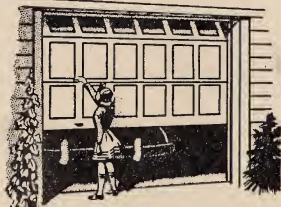
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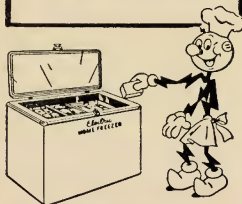
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THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from page 334)

tion, of a piece (as Rabbi Fisch observes) with the supreme miracle of restoring the dead nations to life in the fulness of times. The long and complete separation of the two nations is an important part of the story (*dudum separata*, says

Jerome).¹²⁵ But there was no such separation between the Jews of the Old Testament and those of the New: the people, like their book, represent, as they proclaim and Jesus admits, an unbroken continuation of tradition and blood from the days

(Continued on page 338)

*A...heart that doeth good
like a medicine*

Richard L. Evans

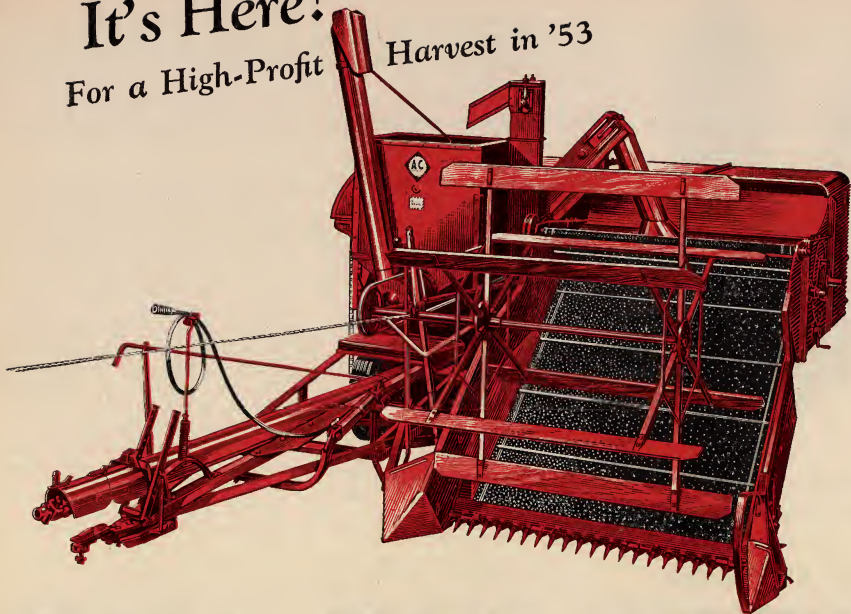
WE SOMETIMES use formidable words to express simple ideas. Consider, for example, the word *psychosomatic*. While its common use may be relatively recent, its essential idea of the effect of mind over matter, over happiness, over health, is certainly not new. Many centuries ago a man of much wisdom suggested the sense of the subject in a simple scriptural sentence: "A merry heart doeth good like a medicine. . . ." And then he added: "but a broken spirit drieth the bones."¹ It is easy to prescribe, but it isn't always easy to administer the "medicine of a merry heart," for there is often much to make hearts heavy. There are sorrows; there is sickness; there is sin. There are disappointments, cruelty, unkindness; the loss of loved ones, and loneliness. And if we would, we could easily succumb to the negative side and shut out the sunlight and become darkly depressed. But if we did, we would be overlooking one of life's chief purposes and ultimate aims, for the pursuit of happiness is one of the rights that is said to be inalienable, and "men are that they might have joy." This principle hasn't always found understanding or acceptance, but if we will look at the essential facts, we shall see that it is basically so: for we are here on earth as children of a loving Father who has blessed us with the privilege of life and with all else that is ours. And surely the purpose of a loving Father for his children would be sincere happiness. It is true that we sometimes receive (and no doubt sometimes deserve) discipline. It is true that some of us sometimes mar our happiness by our own foolish, strongheaded acts and utterances. And it is true that some of us may sometimes be subject to unhappiness that we don't seem to need or that we don't deserve. But these things we shall sometime understand (as we now understand some of the purposes of our parents which were not so understandable to us in our younger years). And if we will keep faith—faith that our Father intends peace and progress and sincere, sound happiness for his children; faith in the purposefulness of life, which is limitless and everlasting; faith in the purpose and power of God to give to each of us complete compensation—with such faith we can survive the hurts, with a "heart that doeth good like a medicine."

*Proverbs 17:22.

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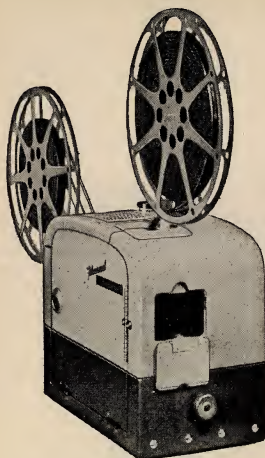
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THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from page 336)

of the Old Covenant; no identification is needed here—"ye are indeed Abraham's children," etc.

To fill the qualifications of the Stick of Joseph we must have, then,

1) a writing,
2) compounded of the doings of the descendants and associates of Joseph, (not Judah);

3) it must be held in the hand of Ephraim, who is of Joseph, not Judah;

4) it must be much like the Bible, the Stick of Judah, so much so that the two will fit together perfectly like two parts of a single tally-stick;

5) it must be brought forth long after the scattering of Israel, at a time when "the whole house of Israel" shall say "our bones are dried, and our hope has perished; we are destroyed!"

6) it must go forth as a summons "before their eyes" at that time when the Lord sets his hand to "take the children of Israel from among the heathen, whither they be gone. . . ."

7) the bringing together of the two documents will reverse the process described in Zechariah, by which covenants between these two nations and God were broken when two rods were "cut in two," for as all commentators agree, the joining of the sticks means the re-establishment of the old covenants between them.

In the Book of Mormon we have a document that fulfils all these qualifications, and even the Doctrine and Covenants and Pearl of Great Price may enter into the picture, for they are all of Joseph, are all given into the hand of Ephraim to propagate and defend, and are all bound together as "one stick" with the Book of Mormon. All of which would plead strongly for the claims of the Book of Mormon even in a field of competitors. But where are the competitors? We have seen that the doctors do not agree for a minute on what the sticks of Ezekiel were or how they were joined together; we have further seen that they try to whittle away Ezekiel's full account by diligently altering the text. They might save themselves the trouble, for the Book of Mormon offers an explanation which (1) leaves the text *almost* as it stands, (2) offers literal fulfilment of a prophecy which all will admit Ezekiel meant should be literally fulfilled, and (3) sees in the "mystery" per-

formed by the prophet with the sticks a familiar and established institution and not a wild and unbridled fantasy of the prophet which would have meant nothing to his hearers.

Against the Book of Mormon explanation there is just one objection. It assumes that Ezekiel actually was a prophet. For the scholars, that spoils everything. In criticizing historical texts it is essential to recognize that a man cannot possibly talk about events that occur after his death. Only this fundamental principle of historical criticism cannot be applied to prophetic writings: When the purpose of an investigation is to test the validity of a revelation, we can hardly take as our basic rule of criticism the proposition that revelation is impossible! Yet this is exactly what the scholars have done. Thus the celebrated Eduard Meyer can report of Ezekiel: "That the visions and symbols are literary fictions is obvious; and the same goes for all the other accounts."¹²⁸ By what gift of divination is this obvious? "The prophetic apparatus," he continues, "has sunk to the most literal forms. Ezekiel is a literary grind, he does not work through the living word, struggling for expression from the depths of the soul as with Isaiah and Jeremiah . . . but he simply gives us the contents of a book which he is supposed to have swallowed in a vision. . . . Ezekiel is narrowminded, limited, without sweep or power, completely devoid of creative imagination "Phantasie" and hence marked by unendurable pedantry and monotony."¹²⁷

Interestingly enough, these are the same charges that the same Eduard Meyer brings against Joseph Smith and the Book of Mormon. Whereas, he tells us, Mohammed, like a true religious hero, sweated blood to produce the Koran, and went through those long and terrible periods of doubt and inner struggle through which every proper religious founder should fight his way to growing self-realization, etc., etc., Joseph Smith showed the unpardonably bad taste never to have betrayed the slightest doubt as to his calling: "It is very significant in the case of Joseph Smith," we are told, "that the question of such doubting never arises,

(Continued on page 341)

THE IMPROVEMENT ERA

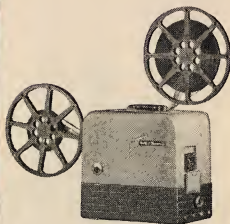
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A GOOD NEIGHBOR HELPING TO BUILD A BETTER UTAH

The Stick of Judah and The Stick of Joseph

(Continued from page 338)

however readily he questions the vision and inspirations of others when they do not please him. . . . Thus Mohammed's revelations are higher than Joseph Smith's because in them we feel, at least in the earliest Suras, something of the power of a conviction won by a truly strenuous spiritual struggle, and at times we sense even a poetical exhilaration.⁷⁷¹²⁸ Neither Joseph Smith nor Ezekiel is the kind of prophet (as Mohammed is) to please a German professor; both are guilty of the "crassest literalism." While Mohammed's book remains decently invisible in the hand of the angel, Joseph Smith, without the slightest feeling for drama, mystery, or the usual religious amenities, actually copies out the characters of his holy book for circulation!¹²⁰ Poetry, "Phantasia," inner struggle—such are the stuff of prophetic experience for Eduard Meyer and the lesser pedants, and any thought that a prophet might really be a prophet and not merely a poet, thinker, or moralist is quite out of the question. And so in criticizing the modern Joseph and the ancient Ezekiel in identical terms one of the greatest modern scholars bears unintentional witness to the existence of a class of prophetic experience totally beyond the ken of the academician. Needless to say, when such prophets speak the doctors are not equipped to judge them. Whether Ezekiel was really prophesying or not does not depend on whether this or that scholar thinks prophecy is possible. The whole account of the Stick of Judah and the Stick of Joseph should serve to admonish us that there are many things hidden from the wise and prudent which are known to the prophets of the Lord and shared by them with his people. In due time these things come one by one to the knowledge of the outside world but in the meantime we may rest assured that the Saints are under no obligation to accept every conjecture that engages the fancy of the Scribes and Pharisees.

(The End)

REFERENCES

¹²⁰In *Patrol. Graec.* LXXI, 129.

¹²¹In *Patrol. Lat.* XXII, 683.

¹²²*Patrol. Lat.* XXXV, 518; cf. CLXVIII, 786.

(Continued on page 344)

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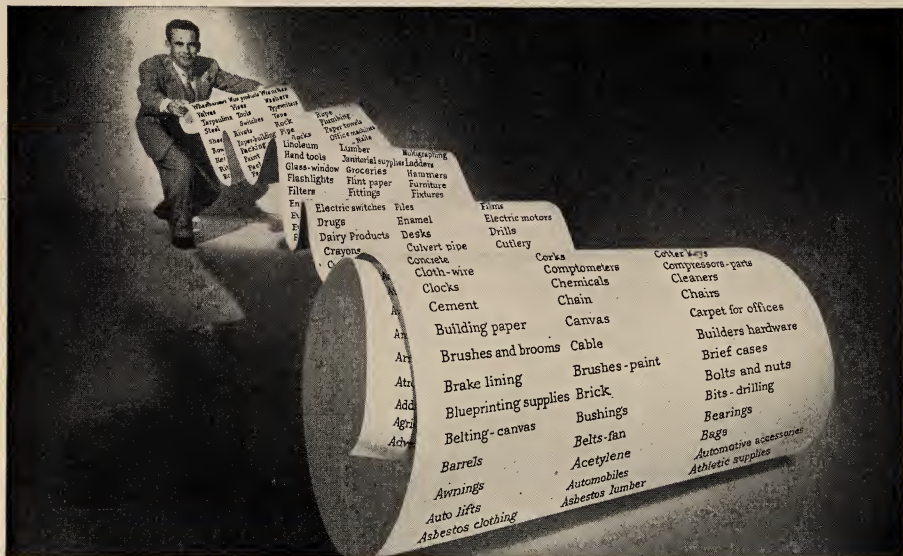
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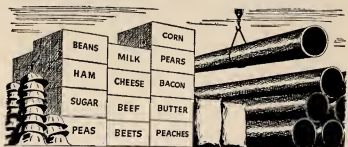
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STANDARD OIL COMPANY OF CALIFORNIA *plans ahead to serve you better*

THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Continued from page 341)

¹²¹Patrol. Lat. CLXVIII, 786.

¹²²Patrol. Lat. XXV, 353.

¹²³Tertullian, *de Resurr.* c. 29, cites Ezekiel 37 as proof of an ancient belief in the resurrection, and notes (c. 30), that whereas heretics say it refers to the restoration of the Jews to their land, it nonetheless shows

that the resurrection had been revealed earlier to the Jews. What settles the argument in favor of a real resurrection is the very frequent reference to the resurrection of the flesh in early Jewish Apocryphal writings. Thus in the very early *Life of Adam and Eve* li, 2, Michael appears to Seth and

(Concluded on following page)

"Little Brass Nails..."

Richard L. Evans

PERHAPS all of us pursue some things which, after we acquire them, seem somewhat shallow or shoddy or at least unessential. And then we wonder why we wished for them so much and worked for them so hard, and passed by more worth-while things we might have had. There is a parable by John Ruskin that has much to suggest concerning this subject. He said it was a dream, but we rather surmise it was a dream he deliberately dreamed for the purpose of putting over a point: "I dreamed," he said, "that I was at a child's . . . party, in which every means of entertainment had been provided . . . by a wise and kind host. . . . The children had been set free in the rooms and gardens, with no care whatever but how to pass their afternoon rejoicing. . . . There was music . . . all manner of amusing books . . . a workshop . . . a table loaded with everything nice to eat . . . and whatever a child could fancy . . . but in the midst of all this it struck two or three of the more 'practical' children that they would like some of the brass-headed nails that studded the chairs, and so they set to work to pull them out. In a little while all the children, nearly, were spraining their fingers in pulling out brass-headed nails. With all that they could pull out they were not satisfied; and then everybody wanted some of somebody else's. And at last the really 'practical' and 'sensible' ones declared that nothing was of any real consequence that afternoon except to get plenty of brass-headed nails. . . . And at last they began to fight for nail heads, . . . even though they knew they would not be allowed to carry so much as one brass knob away with them. But no! it was, 'Who has most nails? . . . I must have as many as you before I leave the house or I cannot possibly go home in peace.' At last they made so much noise that I awoke, and thought to myself, 'What a false dream that is of children. . . . Children never do such foolish things. Only men do.'" And so ended Ruskin's dream of the children and the little brass nails. One of the greatest gifts of God is a sound sense of values. It is a gift of inestimable worth, for those who have a limited time to live—which, so far as the limits of this life are concerned, includes all of us. And yet, even as the foolish children referred to, it would seem that much too much of our time may be taken in struggling for little brass nails, which we cannot take home with us at the end of the day.

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THE STICK OF JUDAH AND THE STICK OF JOSEPH

(Concluded from preceding page)

says: "Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection, and the rest of the age to come." Such expressions are common in the earliest Christian fragments. The ancient Jewish belief in the resurrection of the flesh is a subject deserving of special treatment, but since there undoubtedly was such a belief, the remarks of Ezekiel regarding dead bones would have been referred before everything else to it.

¹²⁷Ezekiel, p. 249.

¹²⁵Vere enim in adventu Domini Salvatore, duae virgae, et ut in Hebraico positum est, duo ligna in unum juncta sunt sceptrum, et in baptismo Christi dudum separata sociantur: ut fiant in unum novum hominem. Comment. in Ezech. xi, ch. 37, in Patrol. Lat. XXV, 353.

¹²⁶Geschichte des Altertums IV, I, 167, n. 1.

¹²⁷Ibid., pp. 168, 170f.

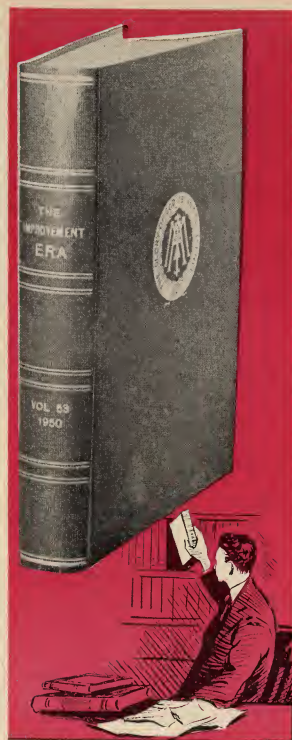
¹²⁸Ed. Meyer, Ursprung u. Gesch. der Mormonen (Berlin, 1904), p. 80ff.

¹²⁹Ibid., pp. 81f.

...men in the making

Richard L. Evans

As we see a new home, finished and landscaped and lovely, we may partly forget the process by which it was brought into being. There was dirt to be dug; and rough materials to be shaped and put in place—and littered plaster and sawdust and shavings and much noise along with all else. And while it was in the making, we had to have perspective, and we had to have faith—faith in the plan, in the blueprint, in the materials, and in the men who made it. We had to believe that it would someday be what it promised to be. This is true of other things also. Paintings and portraits look anything but lovely when the artist first begins to daub. The pottery we see and buy and much admire begins as mud—a special kind of mud to be sure, but mud nevertheless. When we see a boy in adolescence, we have to have faith, or a boy first learning to play the piano, or a girl first fingering the violin. The first hesitating notes, the first unsure sounds are not the finished product, but they are the promise of things to come. They are part of the practice and the pain that it takes to arrive at a finished performance. We need to know the ultimate objective and then trust people and principles and proven processes to bring about the ultimate outcome. We have to trust for many things—intelligently—but we have to trust. And we have to overlook the imperfections of many things in the making. We are not perfect, any of us—and to others and to our Father in heaven we must look like pretty crude clay at times in some of our actions and utterances—and perhaps all of us have reason to criticize all of us in the eternal process of reaching for perfection. But if a person shows honest and earnest effort and intent to pursue sound purposes and principles, we should be as long-suffering (or try to be) as our Father in heaven is with us, and not be too quick to judge or criticize or condemn before we see the product in patient perspective.



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The Lineage of Queen Elizabeth II

(Continued from page 318)

later married Elizabeth Martiau, daughter of Captain Nicholas. Another daughter, Sarah, married Captain William Fuller, the Puritan governor of Maryland.

Colonel George Reade was himself a descendant of royalty, being a ninth great-grandson of King Edward III of England. George's uncle, Sir Francis Windebanks, was secretary of state to King Charles I. Like other younger sons of nobility George came to Virginia seeking to improve his fortune. He took a prominent part in colonial government, as secretary of the colony, acting governor, a member of the king's council, and as a burgess. In 1641 he married at Yorktown Elizabeth Martiau.

Of their seven children the eldest was John Reade, whose daughter Margaret married Thomas Nelson. Their son was William Nelson, president of the king's council in Virginia and father of General Thomas Nelson. Of the last named it is inscribed on a memorial tablet at Yorktown:

In honor of Thomas Nelson, Jr., 1738-1789, soldier, patriot, statesman. Soldier—He commanded at the siege of Yorktown the Virginia Militia constituting over one-third of the American contingent. Patriot—He directed the fire of artillery upon his own residence rather than see it harbor the enemies of his country. He sacrificed his private fortune in his country's cause. Statesman—Signer of the Declaration of Independence and Governor of Virginia 1781.⁵

Mildred Reade, sixth child of Colonel George Reade and Elizabeth Martiau, married Colonel Augustine Warner. His father, Augustine Warner, Sr., was also the progenitor of General Henry (Light Horse Harry) Lee of the Revolution and of the latter's son, General Robert E. Lee. The younger Augustine Warner was educated in England and returned to Virginia to serve like his father as burgess and speaker of the House of Burgesses. His portrait is preserved. Augustine and Mildred had a daughter, Mildred Warner, who married Lawrence Washington, and through her son Augustine became the grandmother of President George Washington.

Mary Warner, another daughter of Augustine and Mildred, married

(Continued on following page)

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The Lineage of Queen Elizabeth II

(Continued from preceding page)

John Smith, Jr., of Purton (the site where Pocahontas saved the life of an earlier John Smith of another family).⁶ They in turn had a daughter, Mildred Smith, who married Robert Porteus (son of the emigrant Edward Porteus). Robert and Mildred had a son Robert Porteus. He was one of nineteen children of his father by two wives. After his mother's death the younger Robert Porteus went with his father to England to live, the father desiring better educational opportunity for his many children.

The relationship of this last Robert Porteus to his second cousin George Washington, third cousin Governor Thomas Nelson, and third cousin once removed General Robert E. Lee is shown on the accompanying chart. It will also be noted that he is the fifth great grandfather of Queen Elizabeth II.

Richard Bernard was another emigrant ancestor of the present queen. He had a double cousin, Colonel William Bernard (their fathers were brothers and their mothers sisters), who also made his home in Virginia, attained prominence and became the fourth great-grandfather of Robert E. Lee. Richard became the eighth great-grandfather of the queen. These cousins, like many another emigrant from England, were also of royal descent, being eleventh great-grandsons of King Edward I and sixth great-grandsons of Ralph Neville, Earl of Westmorland.

Richard Bernard was christened at Turvey, Bedfordshire, adjoining his home at Petsoe, Bucks, 12 March 1608-9.⁷ His father Richard was buried at Great Doddington, 24 April 1613, having in his will dated 26 February 1612-13 bequeathed property at Petsoe and vicinity to his "eldest son Richard."⁸ He also provided for his children's proper education. Richard was admitted to Lincoln's Inn, 1 March 1628-9, as of "Great Bissington, Gentleman." He was called to the bar, 17 May 1636.⁹ In the meantime he had married by license, 12 December 1632, Dorothy Aleway. She died soon, for on 24

⁶William and Mary College Quarterly, Vol. 10, pp. 1-4.

⁷Turvey Parish Register, quoted in Blayde's Genealogia Bedfordiensis, p. 304.

⁸Will of Richard Bernard of Turvey, 1613 (P.C.C. 58 Capell).

THE IMPROVEMENT ERA

November 1634, he was married, by license and as of Petsoe, Bucks, widower, to Anne Corderoy.⁹

In England the Civil War between King Charles I and Parliament began with the flight of the king from London, January 10, 1642. In that same year Richard Bernard, as a member of the grand jury of Buckingham, with a dozen others, signed a remonstrance to the king concerning their many grievances, but especially "your Majestie's absence from your Parliament, and the feare of a civil warr occasioned through the raising of an army under the title of a guard; a sight terrible to your people." They implored the king to dismiss the army to his Parliament who would then perform their pledges of allegiance.¹⁰ This would indicate that the sympathies and the acts of Richard Bernard placed him among the staunch friends of freedom.

He came from England to Virginia about 1647 and died there by 1650. His widow, Anne Bernard, acquired upwards of 1500 acres, which she managed with great wisdom and proved herself a woman of character and refinement. In a letter still preserved, Anna Bernard, on 20 February 1653, concludes with these words: "My daughter, Anna Smith, presents her services to you both."

Her neighbor and friend was Colonel John Smith, Sr., of Purton, speaker of the House of Burgesses in 1657. As presiding officer he voiced the refusal of the members of that body to accept the governor's order of dissolution. They continued sitting and won the case, declaring that "We find by the records the present power of the government to reside in such persons as shall be empowered by the House of Burgesses, who are the representatives of the people and who are not dissolvable by any power extant in Virginia but the people themselves." Orders were issued over the signature of John Smith, speaker, to execute no orders but those of the speaker. Thus early was the spirit of freedom stirring in the young colony.¹¹

He it was who married Anne Bernard, daughter of Richard and Anna Bernard. They had a son, John Smith, Jr., of Purton, born 1662, died 1698. He was a captain in the provincial service, a Burgess from

(Continued on following page)

⁹Chester's London Marriage Licenses, pp. 79, 121.

¹⁰The Burdens of Abington, Vol. I, p. 42.

¹¹du Bellet: Some Prominent Virginia Families, Vol. 3, pp. 3-5.

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The Lineage of Queen Elizabeth II

(Continued from preceding page)

Gloucester County, and a vestryman from "Petsoe Parish." A literal copy from the old Purton Smith family Bible contains these entries:

John Smith and Mary Warner were married
y^e 17th of Feb^r 1680.

Mildred Smith was born y^e 20th of Feb.
1681-2 it being Munday about a quarter
before nine in y^e morning.

Capt. John Smith Sen^r of Purton died y^e
14th of April 1698.

Mr. Robert Porteus & Mildred Smith were
married y^e 17th of Aug^t 1700.¹²

This Robert Porteus, son of Edward Porteus the emigrant, and his wife "the widow of Robert Lee," was born in 1679. He was appointed to the Virginia Council in 1713, and remained a member of that governing body until his removal to England in 1720. He first made his home there in the city of York, living afterwards at Ripon. "In Ripon Cathedral, on the wall of the south side aisle of the choir, is a mural tablet with the following inscription:

Near this Place are deposited the remains
of Robert Porteus, Esquire, a Native of
Virginia, and a Member of His Majesty's
Council, or Upper House of Legislature in
that Province, from thence he removed to
England, and resided first at York, afterwards
in this Town, where he died August
8, 1758, Aged 79 years.¹³

The next to youngest of his nineteen children was Beilby Porteus, whose portrait is preserved. He attained prominence in England, being made Bishop of Chester in 1776, and Bishop of London in 1787.¹⁴ An older brother was the Reverend Robert Porteus, who was described in the admission book of Cambridge, in 1725, "as a Virginian, twenty years old, and previously educated at a private school." He was ordained a priest in 1731 and served many years as rector of Cockayne Hatley in Bedfordshire. His grandson has described him as possessing considerable literary attainments, the greatest gentleness and simplicity of manners, being beloved by his family and revered by his parish.¹⁵ The descent of the queen from this worthy fifth

¹²William and Mary College Quarterly, Vol. 4, pp. 47-48.

¹³The Virginia Magazine of History and Biography, Vol. 13, pp. 310-312.

¹⁴The Dictionary of National Biography, Vol. XLVI, pp. 185-197.

¹⁵The New York Genealogical and Biographical Record, Vol. 70, pp. 203-206.

THE IMPROVEMENT ERA

great-grandfather of American birth is shown in the chart.

To Church members it is of interest to know that many adherents of our faith are kinsmen to the queen and are able to trace their lineage to kings and queens of England who are the forefathers of both King George VI and Elizabeth II. Many of our Church leaders, past and present, are her distant cousins. Among them may be named Joseph Smith, the Prophet, Presidents Brigham Young, John Taylor, Wilford Woodruff, Joseph F. Smith, Joseph Fielding Smith, Heber J. Grant, George Albert Smith, Willard Richards, Franklin D. Richards, George F. Richards, Stephen L. Richards, LeGrand Richards, J. Reuben Clark, Jr., Levi Edgar Young, S. Dilworth Young, Clifford E. Young, and Superintendent Elbert R. Curtis. A chart illustrates some of these connections. (See page 318.)

It is of further significance that there are substantial indications that the royal families of Great Britain and of Europe are of the house and lineage of King David of Israel. These prophetic words may be recalled:

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations . . . my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven . . . and as the sun before me.¹⁶

An ancient Jewish scholar and historian, who lived in the years 1135 to 1204 A.D., was named Moses Maimonides. He obtained possession of manuscript records and pedigrees said to connect many European families with the house of Israel. In a manuscript commentary on the Old Testament, in which he reviewed the blessing of the patriarch Jacob upon his son Judah that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come"; the scholar Maimonides said this was fulfilled in the fact that the then "reigning families of the world were in great part descendants of the House of David, the King of Israel." He gave a list of many princely houses of Europe who were descended from Israel, representing branches of the house of David.¹⁷

It is true that there are three separate ancient pedigrees preserved

(Concluded on following page)

¹⁶Psalms 89:3-4, 28-29, 36.

¹⁷Birthright Blessings, p. 89.

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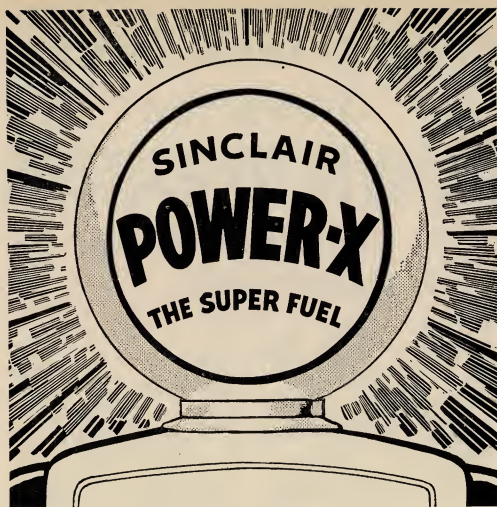
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The Lineage of Queen Elizabeth II

(Concluded from preceding page)

which claim to trace back to the royal line of David in the Bible: one through the early Scottish and Irish kings to the daughter of King Zedekiah of Judah; one through Welsh kings to Anna, "said to be cousin to the Virgin Mary"; and a third reputedly kept by Jewish scribes of the captivity for generations in Persia and later in Italy, and whose posterity are traceable to many of Europe's royal lines. But it must be admitted that each one of them is dependent upon tradition for some portion of the long lineage and cannot be accepted as a proven pedigree.

But we can believe that crowned rulers have a mighty responsibility and an important world mission. So we in America can fervently pray that the English queen, descendant of American forefathers, with a host of American cousins, will be blessed in her reign with peace and prosperity and happiness and will be loyal to her birthright that is, in part, a true American heritage.

Profane Not the Name of Thy God

(Concluded from page 321)

Whereas among laborers and others, that ungodly custom of swearing is too frequently heard, to the dishonor of God and the contempt of authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion, it is ordered that profane swearing shall be sufficient crime to dismiss any laborers.

Let us re-dedicate ourselves to reverential attitudes, toward an expression of gratitude to our Lord for his incomparable sacrifice. Let us remember the modern command:

Wherefore, let all men beware how they take my name in their lips. (D. & C. 63:61.)

RAINY MORNING

By Georgia Moore Eberling

THE day awoke and saw no ray
 Of sunshine, so she donned dark gray;
 Laid by her shawl of sunny red
 And wrapped a black one about her head;
 Put on a coat of pearly mist
 Belted with a wisp of chiffon-twist;
 Then in galoshes snug and neat
 She walked till dark down lane and street.
THE IMPROVEMENT ERA

SKIP IT!

by Alice M. Read

"SKIP IT! Say something pleasant for a change!"

The sharp command came from the taller of two girls as they passed me on the street. I thought it was good advice.

We would be far ahead to skip the "catty" remarks that come to the end of our tongues. We say them because we are angry or disgusted or perhaps even jealous. They are not fair to the person being discussed, neither are they fair to us, for they brand us as being cross, hateful, or shallow individuals.

"She's an old 'battle-ax.'"

Skip that remark, too. If her disposition isn't pleasant, it isn't necessary to say so. The person to whom you are speaking may not agree, and it can start an argument.

"I hate her!"

It sounds childish, doesn't it? Yet many of us are guilty of such an outburst. Skip such a statement; replace it with a few minutes of silence, or say something better.

"She doesn't come from a good family."

Americans don't believe in a class system. It has been proved so many times that one's family doesn't always determine success or failure for the individual.

"She is queer. You won't like her."

Your companion is probably capable of judging for herself, and the characteristics you consider queer may not seem unusual to others.

"Nobody likes her."

Can you prove that statement? There are very few people who don't have some friends even if they don't appeal to you. Such a statement won't improve your friendship with anyone.

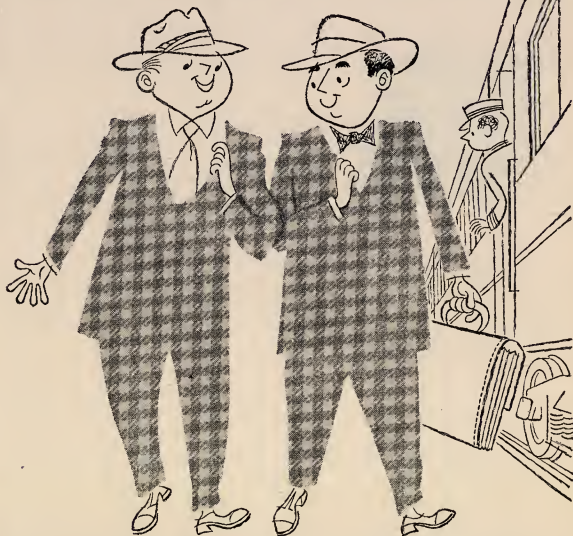
"She's a gossip, I shouldn't repeat this but she told me. . . ."

Never, never, accuse another of being a gossip.

Statements such as these don't improve your personality, so replace them with some that will. Learn to speak well of others. If a statement is going to harm someone "Skip it!"

MAY 1953

Mr. Clancy's new suit



If you don't think railroading has changed, listen to this:

The president of a large railroad* was about to board one of his company's streamliners. He had on a brand new business suit.

Suddenly he noticed that the man traveling with him was an old friend of his, one of his company's veteran employees whom we'll call Clancy: (As a matter of fact, his name is Clancy; Engineer A. B. Clancy of our Portland Division.)

The president noticed that Clancy also was wearing a new business suit—almost a twin of his own.

"How are you, Clancy?" the railroad president greeted him. "See you've

got a new suit, too. Going on a vacation?"

"Vacation?" explained Clancy vigorously. "I'm not on a vacation! I'm the engineer on this train you're going to ride."

Whereupon he boarded the big diesel engine. Then, sitting in an upholstered seat like any motorist's or businessman's, he ran the train to his destination—and stepped down just as clean and well-pressed as when he'd started out.

Diesel power not only keeps Mr. Clancy's suit clean, it's quick, competent and economical in serving you and your freight. Diesels can pull heavier loads than steam locomotives. They make longer runs on less fuel, without stops for water or servicing. They make better time and are out of service less for repairs. They are a big help to us in trying to offset spiralling costs which otherwise would have to be passed on to you who use railroad service.

Southern Pacific has invested nearly \$200,000,000 in diesels since the war—proof of our determination to give the *Golden Empire* we serve the finest railroad service in the country.

* Our railroad—the S. P.



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THE GOSPEL IN ALASKA

(Continued from page 325)

The work of the Mormon Church, which has its headquarters in Salt Lake City, Utah, includes the establishment of missions throughout the world, according to Mr. Meeks. It was at the request of William R. Sloan, of Portland, Oregon, President of the Northwestern States Mission, in which Alaska is included, that the four men were sent to Alaska this summer on a short term mission by the president of the Church in Salt Lake City.

"While in Alaska, illustrated lectures will be given in the various towns on the work of the Mormon Church and on the Book of Mormon, from which the commonly used name for the Church was derived," Mr. Meeks declared. They will also distribute literature and hold meetings in the various communities.

"As the Mormon Church has no paid ministers, those who undertake missionary work not only meet all of their own expenses, but also take many months from their professions or business," Mr. Meeks said.

During the fourteen days of tracting in Juneau and nearby Douglas, the elders were well received, made a number of friends, had numerous gospel conversations and sold copies of the Book of Mormon. The next town visited was Cordova, a settlement of nine hundred inhabitants, and the terminus of the railroad running to the Kennecott copper mines, one hundred twenty-five miles inland. The boat stopped for several hours so they distributed literature. Continuing their journey they stopped at Valdez, Port Ashton, and Seward, the terminus of the railway to Fairbanks, 480 miles inland.

On June 28 they boarded the train for Anchorage. Anchorage is situated on Cook Inlet, thirty-eight feet above the sea, and had a population of two thousand at that time. As in the other towns through which they passed they tracted, reaching as many people as possible in the time they had.

The next major stop was at Fairbanks on July 4. A celebration was in progress and the town was full of people. Unable to obtain rooms, the elders stayed the night with Andrew Anderson whom they had met at Seward. The next day they were able to get rooms at a hotel. At that time Fairbanks had a population of 2,500. This is the site of the University of Alaska.

After completing the work here, the elders then proceeded back to Juneau. On July 24, the elders divided into pairs with Elders Englestead and Plowman going to Skagway

and Haines and Elders Judd and Meeks laboring in Juneau and Douglas. On July 30 they met to discuss their successes and Elders Judd and Meeks left for Sitka. Sitka is the oldest town in Alaska. It was founded by the Russians and became the capital of Russian America. The population was 1700. The four elders met again in Petersburg on August 5.

Elder C. Elton Mower, newly arrived from the States, joined the group on August 13 to labor with Elder Plowman. The other three elders sailed on August 15 on the *Princess Charlotte* for the States.

Continuing the work, other missionaries were sent to join Elders Plowman and Mower. These included Elders Paul E. Warnick, Wallace K. Everton, Vaughn E. Peterson, Clinton M. Taylor, Ferrill Brems, Loral C. Dana, Carl G. Warnick, and John F. Watson. Work in Alaska was interrupted in the late fall of 1931 due to the shortage of missionaries. In March 1932, missionaries were again sent to Alaska. Among those who served there were Elders Paul E. Iverson, Edwin B. Cannon, Ray E. Chard, Dow Ostlund, and Marcus Hart.

An event which stands out in my memory of my trip to Alaska in 1932 occurred on a day in June. (In August 1929, President Sloan made his first trip to Alaska.) During the night the rain fell in torrents and when we got out at 5:30 in the morning, it was still raining. At 6:30 a.m., the elders and I went to a little mountain back of Juneau, which for lack of a name we called Mormon Hill. It was on the twin buttes which cap the hill that President Meeks and his companions had held their dedicatory meeting. We worked our way up the mountain side through the thick underbrush and when near the summit, we stopped, and under the protection of a great pine, we sang one verse of the hymn, "High on the Mountain Top." After bearing our testimonies I spoke a few moments, complimenting the elders on the splendid record they had made. Seemingly, everyone in the city was a friend to these elders. Their conduct had been of the highest order. I reminded them of a statement that Elder John A. Widtsoe had made a short time before in Europe, that someday the event which would be commemorated in the British Isles above all others,

THE IMPROVEMENT ERA

would be the date of the introduction of the gospel of Jesus Christ there. I felt that someday the little mountain on which we stood would be honored for the same reason.

The Alaska district was again temporarily closed until June 1938, when President Preston Nibley of the Northwestern States Mission visited Alaska and found enough members of the Church who had moved there from the states to organize a branch at Fairbanks, also a Sunday School and Relief Society. At Anchorage a Sunday School was organized with three members. Only one member of the Church was found in Juneau. Lorin Oldroyd was set apart as president of the Alaskan district.

Thus through the endeavors of the faithful missionaries of the Northwestern States Mission, many children of the House of Israel in Alaska have had and will have an opportunity to hear the gospel of Jesus Christ.

A Bit of the Orient

(Concluded from page 319)

mary Children's Hospital were: Ronald T. Daly, Salt Lake City, Utah, group leader; Charles L. Searls, Gilbert, Arizona; James E. Price, Roseda, California; Thomas G. LeFevre, Orem, Utah; Jake E. Ellis, Blackfoot, Idaho; Riley C. Broomfield, Bountiful, Utah; Wallace S. Idle, Fort Collins, Colorado; Robert F. Nicholl, Arizona; Robert B. Christman, Venice, California; Don D. Owen, Idaho; Mack E. Alex, Harold L. Cardwell, Englewood, Colorado; Donald L. Lynch, Murray, Utah; Jerry D. Barker, Los Angeles, California; Richard T. Dickerson; William A. Henderson, Jr., Smithfield, Utah; and Reed Alma Porter, Salt Lake City, Utah.

General Board Appointees

(Concluded from page 299)

has been serving as a member of the Monument Park Stake Relief Society board as teachers' topic leader. She has also served as Gleaner leader and speech arts leader in the Beacon Second Ward of Salt Lake City. She was presented her Honorary Golden Gleaner award in May 1951.

Mrs. Merrill is the daughter of Elder and Mrs. Joseph M. Graham. Her husband is Elder Franklin B. Merrill. The couple have three grown children.

MAY 1953



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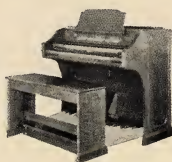
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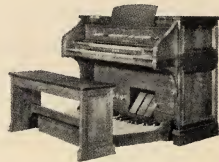
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Melchizedek

This is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for previous lessons have appeared in preceding months.

Lesson XVIII

ECUMENICAL COUNCILS

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XVIII.

Teaching objective:

To bring quorum members to an appreciation of the part played by councils in determining the doctrines of Christianity.

Suggestions on teaching procedure:

Step 1. Place on the blackboard an outline of material to be covered. The following is suggestive:

1. Why councils were called:

- To settle great doctrinal controversies.

(This was necessary because there was no central authority and no revelation from God.)

- Desire of emperor to strengthen the unity of the church and through the church strengthen the state.

2. Types of councils:

- Provincial synods or local councils.
 - Called by the bishops of capital cities.

- Called metropolitans in the East.

- Called archbishops in the West.

- Ecumenical or "General" councils.

- Called by the emperors.

- Definition of an Ecumenical Council.

- A Conciliabulum or "robber Council."

3. The eight Ecumenical Councils, called by the emperors.

- First Ecumenical Council, (Nicaea 325).

- Second Ecumenical Council, (The first Council of Constantinople 381).

- Third Ecumenical Council (Council of Ephesus, 431).

- Fourth Ecumenical Council (Council of Chalcedon, 451).

- Fifth Ecumenical Council (Second Council of Constantinople, 553).

- Sixth Ecumenical Council (Third Council of Constantinople, 680).

- Seventh Ecumenical Council (Second Council of Nicaea, 787).

- Eighth Ecumenical Council (Fourth Council of Constantinople, 869).

4. The Work of the Councils:

- Creeds formulated

- Conflicting interpretations of doctrine settled by vote and acceptance enforced by the state.

Examples:

- Essence, substance, nature, person, upostasis.

- Influence of Greek philosophy:

- Platonism.

- Neo-Platonism.

Step 2.

Following the outline, discuss with the class the following questions:

- Why were councils called in the Christian churches? Who called them? What sort of controversies were settled by them? What were the advantages to the emperor in having a united church?

- What kinds of councils were held? What is meant by an Ecumenical Council? A Provincial Council? Who called the first eight Ecumenical councils? Where were they held?

- What did the councils do? What of their work affects the Christian world today?

- What evidence is there that the bishop of Rome called none of first eight Ecumenical councils? What and when was the first Ecumenical Council called by a pope of Rome?

- What is wrong about deciding doctrinal issues by debate and vote? How else can such disputes be settled? How are such matters determined in the Church of Jesus Christ of Latter-day Saints?

Step 3. The summary

Have a quorum member summarize the findings of the class hour. (See page 107 of the text for suggested outline.)

Step 4. Assignments:

- Arouse general quorum interest in reading the next lesson by leaving with them such a problem as the following:

- Can you defend the Latter-day Saint point of view as to Father, Son, and Holy Ghost, in the light of the Catholic trinity? See Lesson XIX for help on this problem.

2. Special assignments:

- Assign one quorum member to come prepared to define the following terms:

- Trinitarian.

- Christological.

- Anthropological.

- Assign one quorum member to come prepared to tell what the Trinitarian question is.

- Assign one quorum member to review the Nicene Creed in regard to the relationship of the Father and the Son.

Lesson XIX

THE TRINITARIAN QUESTION

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XIX.

Teaching objective:

To acquaint quorum members with the origin and development of the Christian doctrine of trinity.

Suggestions on teaching procedure:

Step 1. Place on the blackboard an outline of material to be covered. The following is suggestive:

The Trinitarian Question

- How the question arose:

- The Greek and Jewish monotheism.

- The teachings of the gospels depicting God the Father, and God the Son.

- The question of reconciliation and compromise.

- The Council of Nicea:

- Determined question of relationship of Father and Son.

- The Nicene Creed won out over all opposition.

- The question posed by belief in the Holy Ghost as a personage.

- How could there be three Gods and yet only one God?

- Council of Constantinople (381):

- Definition of the Holy Ghost adopted.

- Present Catholic description.

- The "mystery of the trinity."

- Views of Boulenger.

Step 2. The discussion:

Following the outline, the class leader should supply information where needed but should bring out the facts where possible by responses to such questions as the following:

- What is meant by the question of the trinity?

- (See special assignment.)

- Define, Trinitarian, Christological, Anthropological.

- (See special assignment last week.)

- What question was determined by the Nicene Council?

- (See special assignment last week.)

- Why do we call the "Trinity" idea a mystery?

- Why did the belief in the Holy Ghost complicate the Christian view of God?

- What did the Council of Constantinople add to the Christian creed regarding Deity?

- What is the Roman Catholic explanation of the "mystery of the trinity"?

- Contrast the Catholic view of the "trinity" with the restored doctrine as taught by Joseph Smith.

- Is the "mystery of the trinity" supported by the New Testament?

- Does the "mystery of the trinity" appeal to your reason?

Step 3. The summary.

Briefly summarize the findings of the class hour. (See page 115 for suggestive thoughts.)

Step 4. Assignments.

- Arouse general quorum interest by leaving with them such a problem as the following:

- How could Christ be a God and yet be as other mortal men, subject to pain and death?

2. Special assignments.

- Have a quorum member prepared to state what Christological means.

Lessons XX and XXI

THE DEVELOPMENT OF DOCTRINE

THE CHRISTOLOGICAL CONTROVERSY

Text: James L. Barker, *The Divine Church*, Second Part, Lessons XX and XXI.

Teaching objective:

To show why the so-called Christian world is confused in its concept of Jesus of Nazareth.

Suggestions on teaching procedure:

Step 1. Place an outline of the material to be discussed on a blackboard. The following is suggestive:

The Christological Controversy

- What the Christological problem is:

THE IMPROVEMENT ERA

Priesthood

A. Various views on the constitution of the incarnate historical Christ.

a. The New Testament view.

Union of Christ's spirit and body same as man's union of spirit and body.

b. The views of the philosophers.

(1) The Gnostics.

Denied Christ's humanity.
Christ only a man in appearance.

c. The view of the Antiochian School
Christ half divine and half human;
two natures completely separated.

d. The view of the Alexandrian School.
Intricate intermingling of the human and the divine in Jesus.

As there will be several lessons on the various Christological controversies, it is important at this stage of the course that all quorum members know what the controversy involved and why the solution of the problem was so vital to the Christian world. Quorum members should also realize why such a problem has not disturbed the Latter-day Saints.

The second Sunday on these lessons can be devoted to a discussion of the Latter-day Saint doctrine concerning Jesus of Nazareth. An outline of material for that discussion is given following the questions for discussion on the early Christian views. Step 2. *The discussion:*

Ask such questions as the following:

1. What is the Christological problem? (See special assignment.)

Basically it is the problem of how Jesus can be both God and man.

2. What does the New Testament teach regarding the nature of Jesus?

3. What philosophical ideas concerning the nature of God gave rise to difficulties in determining the nature of Jesus, whether human or divine?

4. Why was a dispute over the divine-human nature of Jesus a natural outgrowth of the Nicene Creed?

The Latter-day Saint viewpoint concerning the divine-human nature of Jesus

1. The origin of Mormonism was such that it entirely avoided the philosophical argument as to the nature of God.

a. Mormonism came from direct contact with the heavens and from the restoration of scriptures which portrayed other direct contact. Joseph Smith and his associates, like the Apostles of old, simply told what they had seen and heard.

b. The founders were not philosophers and had had little contact with the philosophy back of the Christian doctrine of deity.

c. Even now the rank and file of the Church find the Christological problem a complete stranger.

2. The new revelations supplied a satisfying explanation of the divine-human nature of Jesus.

Reference: Abraham 3:22-26, Talmage, *Articles of Faith*, Appendix 2:11, especially pages 471-473 (1952 edition).

(A Doctrinal Exposition by the First Presidency and the Twelve—1916).

a. Christ is our Elder Brother and is

separate and distinct from other Gods.

b. We, as well as Christ, are literal spirit children of our Father in heaven.

c. Christ is the Only Begotten of the Father in the flesh.

d. Christ's earthly body was mortal like ours, subject to pain and death.

e. He is now reunited with his body in a resurrection in the same manner in which all of us will be resurrected.

f. The resurrected Christ is a permanent union of spirit and element.

The summary:

It would be well to summarize the findings of the two class hours. The outline could well serve as a basis for this brief summary. Two questions and their answers should be especially stressed: Why did the Christian Church have great controversy over the divine-human relationship of Jesus? Why has Mormonism, in the main, avoided such a controversy?

Assignments:

1. Arouse general quorum interest in the next lesson by leaving with the members such a problem as the following: Where did the term "Mother of God" as applied to Mary begin?

2. *Special assignments:*

a. Appoint a quorum member to tell the views of Aristotle which affected the Christological controversy.

b. Appoint a quorum member to state the nature of the quarrel between Nestorius and Cyril.

DEALER'S CHOICE

by David E. Lofgren

LIFE plays strange pranks! From a job with one of the greatest law bodies in the world, the F.B.I., I became a combat infantryman.

From an association of primarily Latter-day Saints, I was mixed into a group which claimed all faiths, creeds, and doctrines—the army.

Discharged from the army as a private I came back into civilian life and found myself a foreman over a small group.

This sort of treatment is like jumping from a hot bath into a snowbank. If your resistance isn't up, you're very apt to catch something. Daily, thousands are being exposed to "shocks" like this, and worse.

If their resistance isn't up, they don't catch colds and measles, they

catch bad habits, strange ideas, weakened philosophies, and objectionable attitudes.

How can we build resistance? Work and study! Work and pray! Work and teach! Work and rest! Work and love! "Six days shalt thou labour . . ." (Deut. 5:13.) Work! Worship!

Work to make your home. Study to gain a testimony. Work to help your Church. Pray for faith, wisdom, understanding, and strength.

Work to build your family. Teach those who know not the truths that you know.

Work, for you have a job to do. Rest, that you might do the job well.

Work, to find the sheer joy of true work. Love, that you might be loved.

Choose to help the man that's down. Don't use him as but a step on your way up, for, who knows, his may be the hand to turn the lock to the gates of heaven.

Many of you say, "It sounds good, but in practice I can't choose. I have to go to school, I have to go into business, I have to go into the army." True. You may be forced into less desirable company, but let me pass on to you a key. It's a key I got from my parents, not by their words as much as by their actions: "You can be one with them, without being one of them."

In the army they don't tell you where to take your passes or with whom. Yes, go with the boys if you like, but be choosy! Study, teach, pray. Let the boys become one of us, not you one of them.

You will be respected very highly for your convictions, but only if you choose to stick by them. Be choosy; play the game your way.



The Presiding

A Message to All Senior Members of the Aaronic Priesthood and Their Leaders



Bishop Joseph L. Wirthlin

by Joseph L. Wirthlin
Presiding Bishop

(Address delivered during the general priesthood meeting held in the Salt Lake Tabernacle October 4, 1952.)

WITH twenty thousand eyes upon him, with ten thousand receptive minds, and ten thousand open hearts before him, an individual in this position must approach his assignment in the spirit of prayer and with a spirit of humility to the end that the Lord's Holy Spirit will give him inspiration for the moment or two that he stands before you. That is my earnest prayer.

One of the most thrilling and inspiring events in connection with the restoration of the gospel of the Lord Jesus Christ, took place when two young men who were translating a holy record, came across a passage that had to do with the ordinance of baptism.

It was not clear to them, and as they were wont to do, they went into the woods on the banks of a great river in the state of Pennsylvania, and supplicated the Lord mightily that they might have an understanding relative to the ordinance of baptism, and in answer to that prayer, a heavenly being appeared

unto them, announced himself as John the Baptist, indicating to them that he had been sent by Peter, James, and John, the First Presidency of the Church in the days of the Apostles, the Presidency of the Holy Priesthood.

Peter, James, and John had sent John the Baptist to restore the Aaronic Priesthood, and laying his hands upon Joseph Smith's and Oliver Cowdery's heads, he said these words:

Upon you my fellow servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

Brethren, when we think of the marvelous restoration of the Aaronic Priesthood, that divine power that John the Baptist held at the time Christ was upon the earth, it is no small matter to hold the Aaronic Priesthood.

Joseph Smith said, "The priesthood is an everlasting principle that existed with God from eternity, and will to eternity, without beginning of days or end of years." (Teachings of the Prophet Joseph Smith, p. 457.) The keys have to be brought from heaven whenever the gospel is sent, the Aaronic Priesthood had been taken from the earth because of the great apostasy that took place shortly after the Apostles; and in order for it to be restored to mankind, it had to be brought from the heavens. Hence John, the servant of God who had held those keys almost 2000 years previously, returned with it.

Joseph Smith said again: "It is that which places a man in the condition to receive the ministration of angels and to enjoy the presence of God the Father and his Son, Jesus Christ."

In this Church, the Church of the Lord Jesus Christ, there are 113,000 holders of the Aaronic Priesthood. There are thousands of men who hold the Melchizedek Priesthood, and with this precious gift, the Lord expects us to be diligent and earnest in his service. He declared in the 107th Section, 99th verse, of the Doctrine and Covenants:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

We find in the 113,000 members of the Aaronic Priesthood there are 60,000 over the age of 21 years, and 53,000 under the age of 21. In 1951, 3,300 of these brethren over the age of 21 were advanced to the Melchizedek Priesthood, but there were more who joined the older group of the Aaronic Priesthood, than were advanced to the Melchizedek Priesthood.

Some of the factors contributing to the size of the older group of the Aaronic Priesthood of the Church are these: We have noted over the war years that many have enlisted in the armed services of the nation at the ages of 16, 17, and 18 and have remained in the armed services so long that by the time they have returned home they have attained the age of 21, which has left them without a quorum affiliation.

Another contributing factor is that we do not make enough contacts with these brethren. There seems to have grown into the Church a feeling of segregation. These brethren have felt that they are somewhat apart from the rest of the Aaronic Priesthood. There is a lack of a feeling of belonging to some quorum, and no doubt they have the right to that feeling because these 60,000 men have no quorum affiliations.

With the restoration of the Aaronic Priesthood, the Lord revealed to the Prophet its organization. There were to be quorums of deacons with twelve members; quorums of teachers with twenty-four members; quorums of priests with forty-eight members; presided over by a presidency, a quorum president, his two counselors and a secretary, and the head of the whole ward Aaronic Priesthood presidency would be the bishop as the president, and his two counselors.

If all of these 60,000 men were organized into quorums, as the Lord indicated they should be, there would be 2793 more Aaronic Priesthood quorums in the Church. If officers were selected for the teachers' and the deacons' quorums, three members in the presidency and one secretary, there would be brought into activity to officer these new Aaronic Priesthood quorums, 7064 officers. Just imagine the potential strength in 2793 new quorums, the available service, and the activity that individual members would derive from priesthood assignments, fulfilling the

THE IMPROVEMENT ERA

Bishopric's Page



Prepared by Lee A. Palmer

mandate of the Lord, found in Section 107; verse 99 of the Doctrine and Covenants:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence.

So after careful consideration, the Presiding Bishopric presented the following plan to the First Presidency and the Council of the Twelve which they have approved. The plan is as follows:

We have felt for a long time that the title, "Adult Aaronic Priesthood," should be changed for many reasons. Hence, the names, senior deacon, senior teachers, and senior priest were suggested to the First Presidency and the Council of the Twelve, which they approved. The older group of the Aaronic Priesthood will now be known as the Senior Aaronic Priesthood. Its members will be known as senior deacons, senior teachers, and senior priests.

In addition to this vast number of older men holding the Aaronic Priesthood, we have another group of men over the age of 21 who hold no priesthood. There are 20,000 of them. The bishops of the wards are responsible for this group because they are members of the various wards in which they reside.

We are inviting the bishops of the wards in the Church to make a very careful survey of all members of the Aaronic Priesthood over the age of 21, to the end that they might be organized in quorums of deacons, teachers, and priests as the Lord revealed to us through the Prophet Joseph Smith. From their numbers the bishopric should select men to preside over these quorums as presidencies with the exception of the priests' quorum over which the bishop presides.

In addition to organizing these quorums and calling 7000 men to officer them there will be a great need for the help of elders, seventies, and high priests, and in the wards of the Church there are many elders, there are many seventies, there are many high priests, who are available for this glorious service to assist this vast army of the Aaronic Priesthood to effect quorum organizations to the end that they might render the service the Lord expects of them.

The present plan provides one Melchizedek Priesthood adviser to every five men. This plan will continue; these advisers in the Aaronic Priesthood quorums will be of great assistance to the presidencies, each senior member of the Aaronic Priesthood to be visited, persuaded, and counseled to join his quorum.

This work demands of all Aaronic Priesthood workers the spirit of tolerance, the spirit of patience, and the spirit to persevere and never give up. These men cannot be criticized into activity, neither can they be preached

into the Church, but by the spirit of love, tolerance, and patience, brethren, they will follow us if we will but mark the way for them.

We will set up as of the first of the year, a study course for the senior members of the Aaronic Priesthood, and as a text we have chosen the book, *A Marvelous Work and a Wonder*, written by Elder LeGrand Richards of the Council of the Twelve, one of the great missionaries of the Church, a man, who because of his understanding of the gospel and his missionary experiences, has had the ability to put into book form the teachings that are necessary to convert people to the gospel.

We feel that many of these men will need conversion and hence this splendid text will be used during the year 1953. In addition thereto, there should be an activity program. It is true that they have rendered a great service in the welfare program. They enjoy working in the welfare program; and when they are organized into quorums, they should have assigned to them definite projects.

We have the blind in our midst. A survey is now being made of the Church to determine how many of our members are blind. We know in the state of Utah there are over 1200 of them, and we wonder how often they get to sacrament meeting. How many times do they have the privilege of attending Sunday School or their priesthood meeting?

This would be a fine project for the senior members of the Aaronic Priesthood to take care of and see that these older brethren and sisters and the blind have the privilege of attending all of their meetings.

We think it would be a fine thing if senior Aaronic Priesthood quorums might organize a personal welfare committee for the purpose of helping any of their fellow quorum members who might be in distress, where there might be sickness and unemployment.

In connection with the Aaronic Priesthood work, it seems over the years that one barrier to the activity of our brethren has been the matter of age. The Lord is no respecter of persons with reference to age.

When the Aaronic Priesthood was organized in the days of Aaron and Moses and at the time that Moses was taken away, and the Melchizedek Priesthood was taken away with him, the Aaronic Priesthood was the only priesthood that the Children of Israel had in their midst. Aaron stood at its head.

Twenty-two thousand members of the tribe of Levi were given to him to render the service needed in that priesthood, and in that group of twenty-two thousand men, there were older men and there could have been younger men.

Now in contrast to that I want to call to your attention the ordination of John the Baptist. You will recall that through the centuries, from the time of Aaron to the advent of John the Baptist, the Aaronic Priesthood had deteriorated. It had become an instrument in the hands of wicked men, its powers were taken back into the heavens, and in order to prepare the world for the second coming of the Christ, the Lord sent his servant, John the Baptist, to preach the gospel of repentance, and of baptism by immersion for the remission of sins, and to call all men to repentance, for, said he: "There is one that will follow me that is greater than I." (See Matt. 3:11.)

John the Baptist was called into the service of the Aaronic Priesthood at a tender age. The Lord revealed this interesting event to the Prophet Joseph in Section 84, verse 28 of the Doctrine and Covenants, when he indicated that an angel from heaven came down and ordained John at the age of eight days, and so, brethren, as far as age is concerned, it is of no consequence.

In the days of Aaron, the Lord selected older men, and in the case of John the Baptist, he selected a child. So as far as the Aaronic Priesthood is concerned, and its responsibilities and the service it must render, age is no barrier.

During the presidency of Peter, James, and John, those selected to render service in the Aaronic Priesthood were older men. Paul's message to Timothy declared,

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Holding the mystery of the faith in a pure conscience.

And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers, sober, faithful in all things.

Let the deacons be the husbands of one wife, ruling their children and their own houses well. (1 Timothy 3:8-12.)

This quotation is an evidence that in the days of the Apostles, men were called to serve in the office of a deacon, in the office of a teacher, and in the office of a priest.

As I consider the duties of the Aaronic Priesthood and the duties that senior members of the Aaronic Priesthood should accept and fulfill with all the dignity and the honor at their command, there are some services in the Aaronic Priesthood wherein experienced and older men are needed.

I refer particularly to the 84th Section, verses 107 to 111 of the Doctrine and Covenants, where the Lord had revealed to the Prophet Joseph that the time had come when the elders and

(Continued on page 369)

(Concluded from page 298)

and the figure of President Heber J. Grant in the Salt Lake Tabernacle as he repeated over and over, the great lesson for churches, states, and all other associations in this or any other country:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

(D. & C. 121:41-42.)

If this be true of Presidents, Apostles, stake presidents, bishops, and the priesthood of the Church of Jesus Christ generally (accepting the revelation of man's free agency as primary), how much more might it be advocated as a political doctrine for all mankind, struggling by virtue of the spirits within them, toward freedom!

AS STALIN died, and the Christian world turned its thoughts to Easter in the age of hydrogen bombs, Herbert Agar wrote in the New York *Herald*

Tribune: "On the greatness of our faith, depends the future of our world."

How great is our faith? In the God, who (as the poem says) "will force no man to heaven" and who respects man's freedom to choose? In the use of that agency to pursue the truth—to establish and maintain institutions where the truth can be pursued, taught, and examined in the great spirit of the article of faith which humbly recognizes the finite limits of the mind; that there is much more to "be revealed"; and, as Joseph Smith and Wilford Woodruff taught, that all men are entitled to the spirit of revelation.

On the greatness of such faith, may be said to rest the future of the world. To curb those who, like Stalin, quest in error and have potentiality for evil, we may advance the great doctrine of "amen to the priesthood or the authority of that man" who "in any degree of unrighteousness" undertakes to cover his sins, gratify his pride or ambition, "or to exercise control or dominion or compulsion upon the souls of the children of men. . . ." (D. & C. 121:37.)

We are the inheritors of a great faith and of a superb set of doctrines to advance freedom, and make progressive human relations prevail without exercising undue "dominion or compulsion upon the souls . . . of men" in these times.

The Bright Warrior

(Continued from page 327)

saw the pitiful supper laid out so neatly on the rough table. "I shall go first and purchase a few things. Then I shall return."

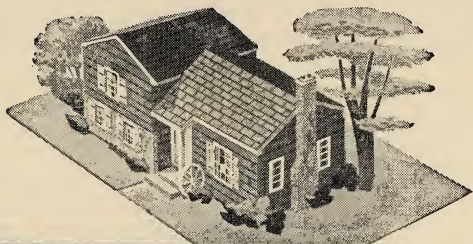
Nathan ran to the door to watch him go and turned back to his mother. "He is a brave man—you should have heard how he talked to Uncle Limhi."

Rachel listened. She nodded. "He is not like other men. There is something very wonderful about him and good. I feel a great strength flowing from him."

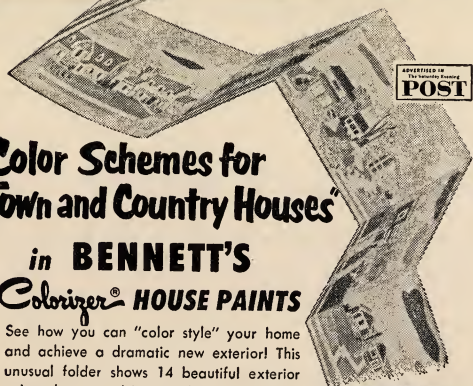
Nathan took the fruit from his robe and gave it to her. "He made me pay for it, Mother. He would not let me steal." He pressed them on her. "No, I am not hungry. They are all for you, only give me the pits. I will plant them in our garden, and soon we shall have three trees of our own, and we shall eat fruit all day long."

She laughed and kissed him and gave the two pits into his hand.

THE IMPROVEMENT ERA



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Samuel returned when Nathan was patting the earth above them. He knelt beside him. "So, they are planted then. You buried them deep?"

"Yes, sir."

Samuel said slowly, "I have brought seed with me which I long to plant."

Nathan smiled. "Good, there is much room in my garden. Plant them here."

"These seeds are words," Samuel said, "that I strive to plant in the hearts of men—in secret earth that can bring forth mighty harvests."

"Tell me the words," said Nathan, "I would bring forth harvest, too. I have great need to be very rich."

After supper Samuel rose and pulled Nathan to his feet. "Would you like a bow and some arrows? Come, then. We will go into the forest and find the tree that is better than all trees for bows, and I will tell you the words I have brought."

It was wonderful to Nathan to follow Samuel, to walk under his protecting strength, to listen when he talked. Samuel talked to everyone, to the blind man in Beggar's Street, to the fathers and mothers sitting on their doorsteps in the evenings, to the soldiers and the schoolboys. Nathan, pattering behind Samuel, pausing when he paused, learned to know the faces of people. He learned to know what the shining meant that came upon their eyes when they listened, believing. He learned what the blackness meant that came into the faces of others and to read the anger that twisted their mouths. Nathan marveled at Samuel's patience as he explained over and over again that commandments were not words to be kept on the plates only, but living laws to be used every hour of the day.

"You love everyone," Nathan accused him jealously one day, when he had made a bow for the little girl next door.

"I love people," Samuel said simply, "because I know what they are and what they have it in them to become."

But the people did not all love Samuel. Nathan marveled that the tall, perceptive Lamanite should be so dull of hearing to the hisses that increased day by day when he passed. Samuel never seemed to consider the cost of telling people they were doing evil in the sight of God.

MAY 1953

It was on the last day of summer. It was hotter than it had ever been. Nathan and Samuel walked slowly under the great burden of heat to the Street of Merchants. But there was a difference today that Nathan's sharp eyes noticed almost at once—a tension and a waiting. Nathan looked about the crowded, noisy street. The people looked the same. His uncle was haggling over a melon, and a small boy was pelting another with overripe fruit. Men were gathered on the corner, soldiers and merchants and idlers and the young

bloods of the town, their beards sparse on their clear cheeks.

One of the young men looked toward them and dug his neighbor in the side; the news ran like a small wind around the gathering. Nathan felt fear blow like winter across his neck. "Samuel—let us go back. This day is not good for us."

But Samuel's hand was warm and steady in his own. "It is only I they seek, not you. Be not afraid."

The men started toward them, and Nathan pulled at the Lamanite's

(Continued on following page)



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THE BRIGHT WARRIOR

(Continued from preceding page)

hand. "Follow me quickly. I know a twisting way they cannot follow."

"No," said Samuel gently, "I must stay."

The leader of the growing band was a great bear of a man—Noah, by name. He was a blacksmith. Nathan had spent many hours at the door of his shop, watching him shoe horses, marveling at his strength. His smile was wide and gleaming.

"Greetings, Lamanite," he said jovially.

Samuel nodded.

"We have been listening to you for the past few weeks here in Zarahemla."

Samuel was silent. Nathan crowded against him.

The men drew closer until they were in a half circle around them, and Nathan looking over his shoulder saw that they had been pressed back to the wall.

The leader spat. "We understand you do not like our way of living—our sins offend you."

There was a bellow of laughter from the others.

"A Lamanite teaching the commandments to the Nephites! Now surely we have seen everything."

Samuel held his hand up for silence. They were still. Nathan marveled at that. They obeyed Samuel, not knowing they did.

"I was told in a dream to rise up and come to you. I did not come of myself. He sent me."

There was a silence. Then a man in the rear shouted, "He would not send a Lamanite—not one with a cursed skin."

"Stone him!"

"Stone him!"

Their cries rose higher. They advanced toward Samuel, loosening the knives fastened in their belts. Some picked up stones.

"Samuel!" Nathan whispered. He felt the great, warm hand on his shoulder.

"When I step toward them, do you run quickly and join them and so melt away when they are done with me?" He folded his arms. "Is this how my people received your fathers?"

The roar increased, but Samuel's voice, low still but carrying, easily penetrated their clamor. "If it had been so, none of us would have received the word. But there are many

who have received it and do live it. Now will ye destroy me for following the commandments of God?"

"Think you," the leader howled, "that a man of your skin would be sent among us, the Nephites? Behold, we have our own prophet, Nephi. Him will we hear."

Samuel stretched out his arms, "Then hear him, and ye will have no need of me."

Nathan, safe on the other side of the mob, climbed on a low roof. His heart was pounding painfully within him. For a moment he thought Samuel would surely triumph, for the mob surged up to him. Samuel waited, making no move, and they fell back from him. It took all Noah's urging before they would again surge up against the Lamanite and seize him. When they had him in their hands and he still offered no violence, their rage burst forth in fury, and they beat him and cast their stones.

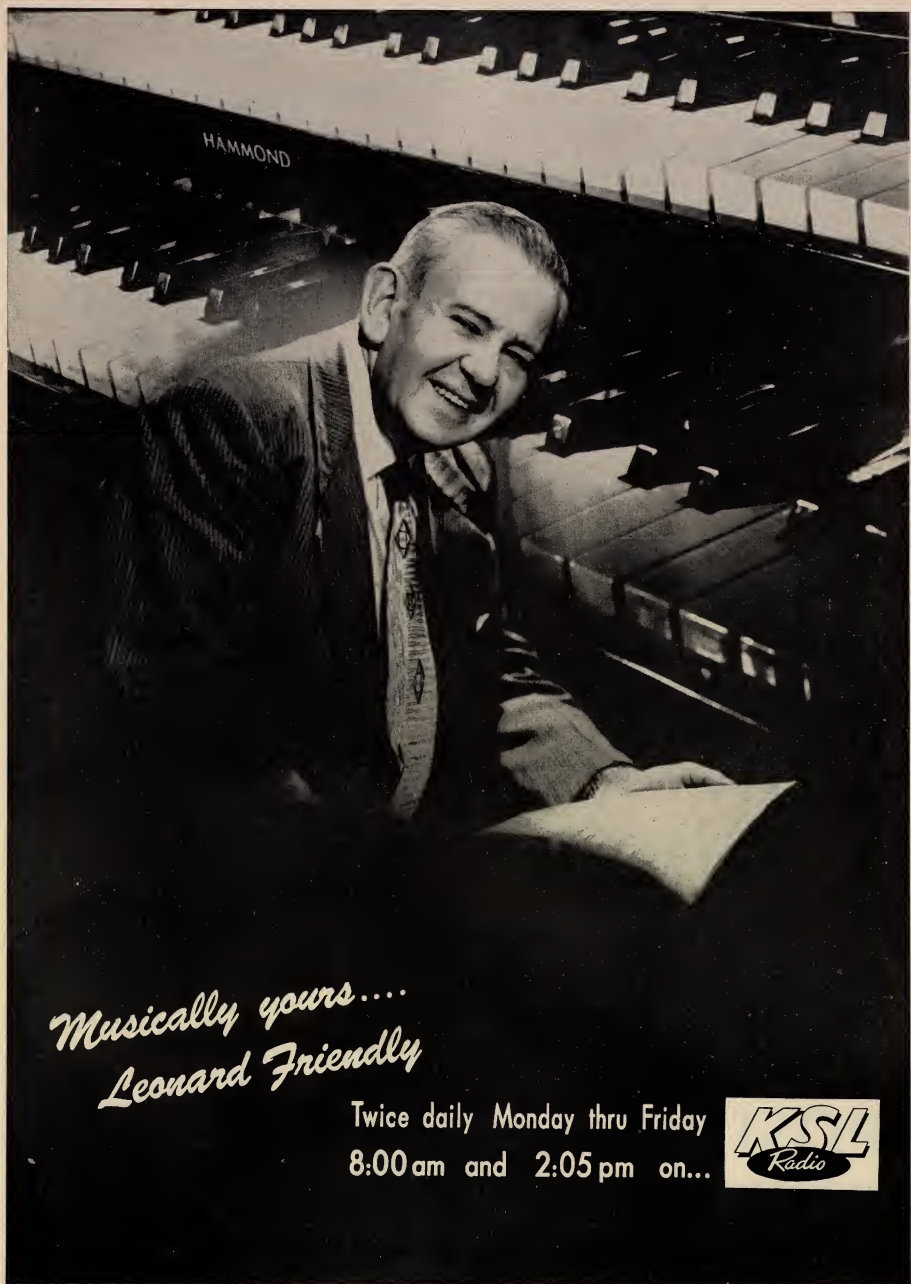
The last Nathan saw of Samuel was his battered, blood-soaked form pushed to the city gates and flung down.

Nathan wept there alone upon the roof. He wept for his own smallness that was no shield for Samuel. He wept for the wounds of his friend, and he wept for hate of the men of Zarahemla. But most of all he wept against the helplessness of those who would do good. Why should he refrain from stealing, he thought mutinously, when to be righteous was to be defrauded from all cunning? Why should he love? He would be the target for all haters. For a hater, Nathan reasoned from the depths of his despair, has a weapon, but a man who loves is defenseless against all men. He rose after a time and slipped from the roof and turned toward home.

As he passed his uncle's stand he saw that it was, at the moment, unguarded. His uncle was searching in the room beyond for proper baskets. The fruit lured Nathan from their pyramids, and the new bread sent an enticing fragrance to his small nose. Nathan went past them all, not touching. He marveled at himself. Am I then become a woman? But his hand would not obey his desires. Nathan shrugged. "Tomorrow is another day, and I shall take double for this day's weakness."

(Continued on page 362)

THE IMPROVEMENT ERA



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THE BRIGHT WARRIOR

(Continued from page 360)

Nathan's mother wept when he told her of Samuel. All day long and through the night there came a little stream of men and women who had heard Samuel speak and had believed. They were frightened and bewildered. "If the men deal so with Samuel, what will they do with us who heard him?"

Nathan went out to the little garden and patted the ground above his three seeds. But he mocked himself for believing that his own longing

and planting would bring forth three strong trees heavy with fruit. Yet when he would tear the stones from the ground, he could not. That, too, must await the next day. He went wearily to bed.

It was noon when Nathan found his way again to the Street of Merchants. It was busier than ever because men and women must meet to discuss the events of yesterday. Nathan, his empty stomach prodding him, took up his post beside his uncle's stall, where he could watch

without being seen. He looked over the stock and set his mind to the ripe fruit placed so temptingly almost within reach. The world looked today as it had always done, a noisy hurrying place where one must snatch on the right hand and on the left, in order to receive one's share.

Noah, the blacksmith, was being feted on every side. His boastings grew louder and more untrue. Nathan watched him, and the tears of yesterday burned in his throat. Not since his father's death had he felt more desolate or alone.

"He will not come again," the leader was shouting, "I have driven him away with my good right hand, and he knows its strength too well to dare return."

There was a startled shout beyond him. Nathan looked up. Samuel stood on the wall.

"The Lamanite! The Lamanite!" Every eye was turned to that tall, still figure above them.

Nathan looked and saw Samuel and was still. It was a moment to be burned in fire on his memory as long as life should last. Upon the city wall, against the blazing light of noon, stood Samuel, the Lamanite. He stood tall, tall to Nathan's eyes as the sky about him. His bronze skin glowed against the blueness of the sky. The bruises were plain upon him still. He seemed heedless of them.

There was a great silence. Samuel lifted his hand. "Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart—"

Nathan crept closer among the silent people. Samuel continued speaking, and the words fell like water upon Nathan's thirsty heart. He could not understand them all, but the prophecies made him tremble. He was filled with a marvelous joy at the sight of Samuel returned, not overcome by those who had beaten him, but returned, strong and brave to deliver his message.

"Therefore," cried Samuel, "thus saith the Lord . . . except they repent I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer. . . ."

Nathan thought of the day Samuel had knelt beside him in the garden and spoken of the words he would plant in the earth of a man's heart. Nathan touched his breast. Surely, he thought, it is troubled within as



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the ground is troubled when a man digs and harrows and prepares for seed.

The voice of Samuel went on and on. Nathan marveled that any man should be so bold.

"... And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out. Behold ye are worse than they. ..."

Nathan looked apprehensively toward the leader, who yesterday had beaten Samuel. Noah was growling to his associates, and as Nathan watched, he fitted an arrow to his bow. He aimed at Samuel and held back his arm so that the muscles ridged on his shoulder.

Nathan cried out and sprang toward him. He flung himself against the man, and the arrow went wide. The leader turned on Nathan with a bellow of rage and picked him up and shook him until the earth spun before his eyes. "If you do that again, I shall make an end of you." He flung him down, and Nathan lay in the dust and watched helplessly as the second arrow flew through the air. It missed.

Nathan gave a cry of joy. He heard Samuel's strong voice speaking again of a thing which was yet to come. Now the men who had bows and arrows began to vie with each other to see which would silence the Lamanite. The arrows ripped through the air. There were cries of disappointment and rage as arrow after arrow flew wide of the mark.

"He has a devil," muttered the leader as he bent to pick up a stone. He hurled it with such force that Nathan hid his face, thinking any instant to hear the crushing sound of it on bone and flesh. There was a gasp and a cry from those near him, and Nathan opened his eyes. Samuel was still speaking.

"Your arm has lost its cunning," men shouted to Noah.

Raging, the leader picked up yet a larger stone and flung it with all his force. It, too, sped harmlessly beyond Samuel's body. Nathan looked at him. He showed no fear, indeed, his voice had grown stronger with each spent arrow and each fallen stone.

"For behold," Samuel was saying, "had the mighty works been shown unto them which have been shown

unto you ... they never would again have dwindled in unbelief."

Nathan watched the flying arrows and the falling stones and the figure of Samuel that could not be touched or broken by all their missiles. Something welled in him greater than anything he had ever known. He looked past Samuel to the sky. Who was He, who watched over his servant. How should a man know his voice? Nathan touched his breast. It was all quiet within, like earth

when the planting had been done, and there was now the time for the seed to rest in the darkness and grow.

He watched Samuel leap from the wall, his speaking done. Captains and their men rushed toward the city gates. Nathan watched them go. He had no fear they would seize Samuel. He turned to go home to his mother. In his mind he saw Samuel, his mission done, speeding back to his own lands, and his own people.

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SAYING THANKS OUT LOUD

by Annie Laurie Von Tungeln

TRIPPING ahead of her mother, a four-year-old started toward the door in a modern grocery store. As she put out her little hand to push, the door opened automatically. Surprised, she turned and said simply, "Thank you, door."

Young as she was, that little girl had already learned to express aloud the gratitude in her heart. Courtesy is far more than repeating "please," "thank you," and "excuse me" mechanically. A child should, of course, learn to use such expressions because they are proper in polite society. But they become little more than thin veneer when said only by rote at the request of adults.

True courtesy is based on kindness, thoughtfulness, and sincerity. However, although the impetus comes from within, manners should show, for, no matter how thankful we may be or how gracious we may feel on the inside, we give joy to others and make and maintain a place for ourselves in society by the gracious things we do and say.

There are many reasons why a child should be taught courtesy early in life. One of the quickest and surest ways for him to win social acceptance by his peers as well as by adults is practising good manners. People naturally gravitate toward a well-trained youngster, whereas an unappreciative one, like a boorish adult, seldom receives a warm welcome. Particularly as a child reaches adolescence, a knowledge of the social proprieties gives him poise and self-assurance. Courtesy continues to pay dividends throughout life. Thoughtfulness helps one to make warm friendships, to advance in his work, and to live happily with those about him.

How can we teach courtesy? Obviously, we should be courteous ourselves. Like most social attitudes, good manners are largely the result of environment and imitation and are more easily and thoroughly taught

by example than by precept. Preaching good manners is usually ineffective; practising them can do wonders. The little miss who automatically said, "Thank you, door," was obviously accustomed to hearing expressions of courtesy at home. Good manners were already becoming an integral part of her. It's a truism with teachers that polite, well-behaved children almost unfailingly have thoughtful, well-adjusted parents.

In the second place, we should provide activities in which children may practise good manners. Courtesy is a habit. It can be acquired, and it can be taught. The laws of learning are applicable to good manners as to other attitudes and fields of knowledge. Mothers have an excellent opportunity to help children, particularly little daughters, practise courtesy when they play with them. The conversation and actions of the "ladies" may exemplify all of the social graces! Fathers have an equal opportunity to teach courtesy and good sportsmanship in games with their children. Youngsters should also practise good manners by writing their own invitations to parties and,

above all, their own thank-you notes for birthday and Christmas gifts as soon as they learn to write.

In teaching a child good manners we should keep in mind that his standards of courtesy are different from those of an adult. Admonishing a child to act like a little lady or gentleman is meaningless—he doesn't know how a lady or gentleman is supposed to act, and he cares less! Obviously, teachers and parents should not countenance rudeness or impertinence on the part of a child but should emphasize specific habits that are meaningful and understandable to him.

Moreover, children are naturally frank. There are times when we should overlook without comment remarks made by a child that would seem unwarranted rudeness in an adult.

"The baby looks like her grandmother," someone remarked.

"She does not," her three-year-old brother protested stoutly. "She doesn't have gray hair."

The little fellow did not mean to be rude. He was simply rising to the defense of his baby sister!

What form should good manners

A child should have a thoughtful awareness of his blessings and privileges.



THE IMPROVEMENT ERA

take in a child? He should have, first of all, a thoughtful awareness of his blessings and privileges. He should be made to realize that everything he has is a gift from God. This realization should radiate in gratitude and willingness to share with others. Early in life he should learn to accept graciously the friendly overtures of his playmates and to share with them his own toys and other treasures.

Courtesy on the part of the child also means respect for his elders. We cannot expect youngsters, particularly adolescents, to agree whole-heartedly with the mature thinking of older folk—indeed, we should welcome their fresh outlook and new viewpoints—but we can expect them to be considerate, kind, and deferential to the aged and infirm.

In the third place, courtesy involves respect for the property of others and for authority. A recent Sunday School lesson, based on the eighth commandment, was entitled "Persons and Property." The Bible condemns taking or destroying another's property and commands us to be honest in every respect. Indeed, there would be few traffic accidents and little crime if common courtesy based on respect for the rights of others were punctiliously practised.

In teaching courtesy, as in other things, we adults should be consistent. If parents are rude to each other, they cannot expect a child to be thoughtful to his elders or even to his playmates. If a teacher shouts and quarrels with her pupils in the classroom, she should not be surprised at an uncooperative attitude on the playground. Children do not suddenly assume "company manners" for special occasions if everyday courtesy at school and at home is neglected.

Of course, small children from even the most thoughtful homes sometimes forget their manners. This is to be expected now and then, and we should not be too greatly distressed. A three-year-old who had been naughty all morning came in from play and announced briskly, "I don't use my manners when I'm in a hurry."

However, despite such lapses, it is gratifying how quickly good manners and thoughtful behavior become natural to a child who is accustomed to courtesy on the part of those whom he loves and admires.

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make sure it is completely covered with a heavy zinc coating inside and out. Such a coating makes the ware water-tight, rust-proof. BOYCO pails, tubs, garbage and ash cans are always individually hand-dipped in the finest Western zinc to assure that complete, heavy coating.



✓ Check the Weight,

for a good garbage can or pail must be both strong as possible and light as possible. BOYCO has solved this paradox by using black steel—tough yet light, easy to carry.



✓ Check for Corrugations

to be sure you get the extra strength you may need. All BOYCO garbage and trash cans are corrugated, ready to take on heavy duty work.



✓ Check the Seams,

for they are common weak spots of galvanized ware. BOYCO always builds in rugged double seams, both where the sides meet and where the bottom is joined.

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UNITED STATES STEEL

Now! all the
shortcakes your
family wants--
without hurting
your budget!



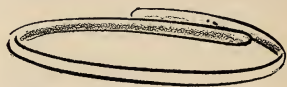
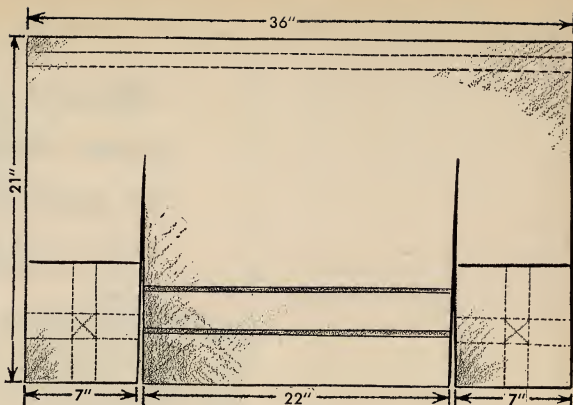
Thanks to better-tasting Morning Milk you can serve big billows of whipped toppings at one-fourth the cost of whipping cream. For Morning Milk is double-rich in all whole milk values, whips up in a jiffy when chilled. And because Morning Milk tastes so good we believe you'll prefer it to any other form of milk or cream.

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Serve your family's favorite
shortcake tonight — topped
with better-tasting

MORNING MILK



You Can Do It!

HOOP APRON

by Priscilla M. Mather

DOES it bother you when apron strings get tangled in the washer? Does it make you nervous to smooth them out to iron?

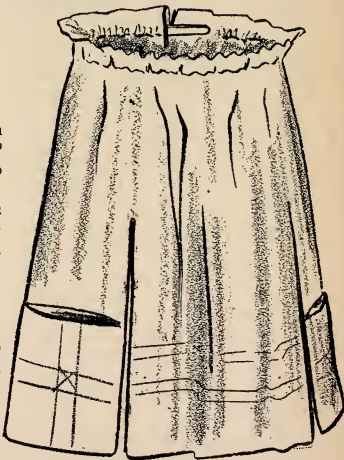
If so, don't have strings—use a plastic hoop. This eliminates ironing gathers, and even a six-year-old will love to take a turn ironing.

The "hoop apron" requires two-thirds yard of thirty-six or thirty-nine inch material and a plastic hoop about an inch wide, long enough to encircle your waist and long enough to overlap at the ends.

To make it, trim the bottom of the material as you wish, with bias tape, rickrack, or contrasting material, or a simple hem. Turn two inches down at the top to make a heading as you would for a curtain, and stitch. Run the hoop through as you would a curtain rod.

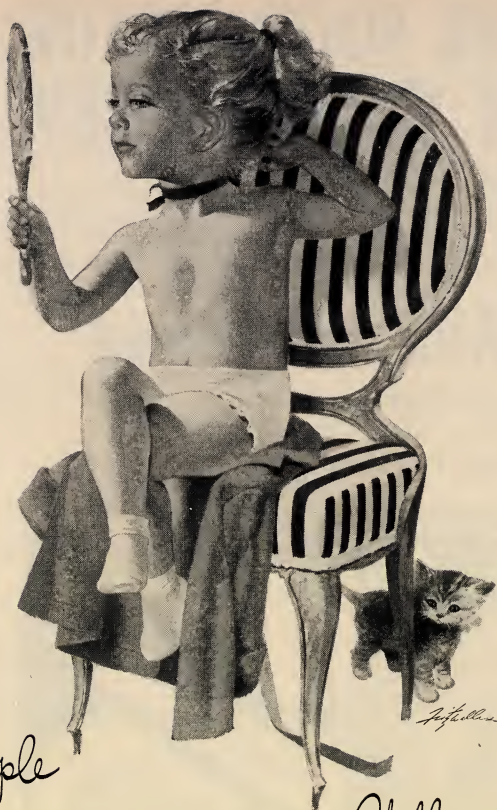
With one hoop you can have any number of aprons, fancy and practical.

Note: To make the apron with the hot pads attached, as shown in the illustration, cut a strip six or seven inches wide and fifteen inches up the sides of the apron. Use pieces of outing flannel for padding, a contrasting material for the top, and sew



quilting style. Finish the edges of the fifteen inch slash with bias tape or a neat hem. This makes a very practical kitchen apron with the hot pads always accessible.

A border print apron requires one yard of material. The plain side of the material is removed, leaving a piece two feet or twenty-six inches wide with the border. The piece cut off can be used for trim for another apron.



for particular people
like me and you—only facial quality Chiffon will do!

Yes, it's just as Angel suggests: You're particular about all the personal niceties... your manicure, your hair-do, your skin care. So, you'll appreciate Twin-Ply Chiffon, the toilet tissue that's multi-rinsed in pure Cascade snow-water for added softness, greater purity, extra absorbency. Twin-Ply Chiffon is especially made for special people. Get a supply of snowy-white, special-quality Chiffon soon.

Crown Zellerbach Corporation © 1953



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Twin Ply—Twice as Nice



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FOR SPRING FIRESIDES

SALADS suit the spring menu, and substantial molded varieties incorporate many crisp and nutritious vegetables and fruits. Generous servings delight the family for dinner or lunch while smaller portions are very acceptable for "fireside" groups. Prepared a day in advance, they help to simplify the meal preparations of the Sabbath.

It is very popular to combine the salad dressing with the gelatin and vegetables, but the plain gelatin and vegetable molds are equally palatable. Serve with simple garnishes and party thin slices of nut bread or crisp crackers.

Basic Jello Salad (6 servings)

- 1 package lime or lemon Jello
- 1 cup boiling water
- $\frac{3}{4}$ cup cold water
- 2 tablespoons lemon juice
- $\frac{1}{2}$ cup salad dressing or mayonnaise

Dissolve Jello in boiling water and stir well. Add cold water and lemon juice, and chill until set. Beat in mayonnaise, if desired, and fold in vegetables and fruit, and pour into large mold or individual molds. Set until firm. Unmold when ready to serve by dipping lower part of mold in warm water and loosening the sides with a spatula.

VARIATIONS:

- 1 cup grated nippy cheese ($\frac{1}{4}$ lb.)
 - 1 cup finely shredded cabbage
 - 1 cup grated carrot
 - 2 bananas (omit if salad is going to set overnight)
 - $\frac{1}{2}$ cup finely diced apple
- Note: $\frac{1}{2}$ cup crushed pineapple may be used if apples are not in season.



- 1 3-oz. package cream cheese
 2 tablespoons chopped green pepper
 $\frac{1}{2}$ cup grated carrot
 1 cup finely cut celery stalks and leaves
 1 tablespoon onion juice
 6 sliced stuffed green olives if desired
 (garnish with hard-boiled eggs)
- 3 hard-cooked eggs
 1 cup grated nippy cheese ($\frac{1}{4}$ lb.)
 $\frac{1}{2}$ cup diced cucumber
 2 tablespoons chopped green pepper
 $\frac{1}{2}$ cup grated carrot

A Message to Senior Members of the Aaronic Priesthood

(Continued from page 357)

the members of the Melchizedek Priesthood should go out into the world and preach the restored gospel of the Lord Jesus Christ.

The Lord declared:

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments and to prepare the way and to fill appointments that you, yourselves, are not able to fill.

Behold, this is the way that mine apostles, in ancient days built up my church unto me. (D. & C. 84:107-108.)

Here is a mandate coming from the Lord to the holders of the Melchizedek Priesthood to use members of the Lesser Priesthood to go before them and to prepare the way, make appointments, and should there be occasions where these brethren of the Melchizedek Priesthood could not keep their appointments, then these brethren of the Lesser Priesthood are to have that responsibility.

Again the Lord speaks:

Therefore, let every man stand in his own office and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

Also the body hath need of every member, that all may be edified together, that the system may be kept perfect. (*Ibid.*, 84:109-110.)

So, by the use of the Lesser Priesthood in connection with the promulgation of the gospel as the Melchizedek Priesthood carried it forward in the early days of the first Apostles, the Lord requires the use of the Lesser Priesthood to the end, as he said, that the system may be kept perfect.

I am sure we want to keep the system of the priesthood perfect today, that the Melchizedek Priesthood cannot say to the Lesser Priesthood, "I have no need of thee," neither can the Lesser say to the Melchizedek Priesthood, "I have no need of thee," but that they labor together, and be edified together, as the Lord indicates in this revelation.

Again, the Lord goes on to say:

And behold, the high priests should travel, and also the elders, and also the

(Continued on following page)



Nature's way to complete cleanliness

Pleasant, effective Hexol is a product of nature that banishes germs while you freshen and clean your bathroom.

You'll realize how different this germicide-deodorant is when you run a little water into your wash basin and add Hexol. The water will turn snowy white as a fresh, natural fragrance fills the air.

Dampen a cloth in this Hexol solution and go over your tub, basin, floor. Pour a little Hexol into the toilet bowl. Then your bathroom is *completely clean*.



the pleasant
 bathroom
 germicide-deodorant

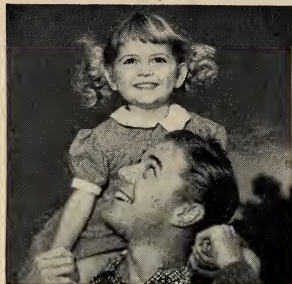


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BEST OF ALL—no matter how busy you are, you can fix it in a jiffy. New Carnation Instant Wheat is *partially pre-cooked* . . . cooks in "no time."

NO NEED to coax youngsters, either, when they know there's a brimming bowl of hot, delicious Carnation Instant Wheat waiting on the table. So why not make this wonderful change—soon! They love that grand flavor of this genuine Northwest Wheat.



Same famous family as Carnation Milk

A MESSAGE TO SENIOR MEMBERS OF THE AARONIC PRIESTHOOD

(Continued from preceding page)

lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church. (*Ibid.*, 84:111.)

And should the time ever come again, and it might come, when the Melchizedek Priesthood will be called out to preach the gospel to all the world, and that those who shall be left behind to stand as ministers unto the Church, may well be deacons and teachers as the Lord reveals—should that time come, I am sure it will require members of the Aaronic Priesthood, men of experience, and men of judgment.

And, there is definitely a place in the Aaronic Priesthood for older men, and there is no such thing as an age barrier. I think as these Aaronic Priesthood quorums are organized and begin to function, and these men qualify to render service, it would be a grand and glorious thing to call upon a senior quorum of deacons to pass the sacrament.

I know of no more inspiring experience than to participate in the administration of the Lord's last supper, and the matter of collecting the fast offerings. I am sure they could be most helpful in connection with the younger deacons, particularly in the widely spread areas of the Church, where they might take their automobiles and with a younger companion, visit the homes of the Saints, and gather up the fast offerings, that the necessities of life might be in the bishop's storehouse, and those who are in distress taken care of, the orphans, the widows, and the unemployed, which James called "pure and undefiled religion."

The duties of the ordained teacher are inspiring and uplifting for all who participate in this glorious project of teaching. Senior members of the Aaronic Priesthood should be called upon for this service as soon as they qualify, to go out at first with a member of the Melchizedek Priesthood, to teach the people the gospel of the Lord Jesus Christ, to watch over the Church always, to be with and strengthen them, and to see that there is no iniquity in the Church, etc.

I am quite sure that any man who has the spirit of his calling in the Aaronic Priesthood as a teacher would feel it a glorious and a grand opportunity to follow in the footsteps of the Great Teacher, even Jesus Christ.

The office of a priest offers many glorious and inspiring experiences, particularly when a priest has the assignment to perform the ordinance of baptism. Taking the candidate into the water and raising his arm to the square, he repeats the revealed baptismal prayer which is as follows:

Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen. (*Ibid.*, 20:73.)

This is a short prayer, but in it there is a great revelation to the world, and that revelation, the restored commission to baptize people in the name of the Father, in the name of Jesus Christ, and in the name of the Holy Ghost, was returned to the earth when John the Baptist bestowed these keys upon Joseph Smith and Oliver Cowdery. This sacred opportunity every senior priest should gladly accept with a testimony in his heart that he has a divine commission and authority.

My, what a glorious experience comes when a priest kneels beside the sacrament table and has the privilege of blessing the broken bread and the cup in commemoration of the sacrifice of the Son of God.

I am sure that all of these services and all of these experiences will go to building into the hearts of the senior members of the Aaronic Priesthood in this Church, a testimony that they indeed hold authority from on high.

Now in connection with our brethren who hold no priesthood, and who are over the age of 21, they will be invited to attend the deacons' quorums, where they, too, might receive instruction with reference to the gospel and the duties of the priesthood.

The question may be asked, "When can these men render service?" May we say they can render service as quickly as they qualify. Among these men there are thousands and thousands of men with noble hearts—good men, good citizens, fine individuals. All they need is leadership, kindness, patience, and I assure you that many of them will readily accept the opportunity of becoming affiliated with one of the priesthood quorums of the Church of Jesus Christ.

May I emphasize again that the bishoprics of the wards stand as the presidency of the Aaronic Priesthood. They do not preside over the Melchizedek Priesthood. That presidency rests in the presidencies of the stakes and the First Presidency of the Church. The bishops of the wards only preside over Melchizedek Priesthood members as members of the wards, but as members of the ward they may be called upon by the presiding authority, the bishop, to render such service as he may deem necessary.

Now, brethren, if we render service in this, the priesthood of God, he has made us definite promises, and God always keeps his promises to those who are faithful and obedient. He has promised us in the 84th section of the Doctrine and Covenants, verses 33 and 34, this:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Can you anticipate any blessing more
THE IMPROVEMENT ERA

desirable than to become the very elect of God? To become the very elect of God anticipates that when we return to him and live with him through the eternities yet to come, it will be in the celestial kingdom, and that is the objective for which all of us are striving here in mortality.

But all of these blessings are contingent upon this mandate given to us in the 107th section and the 99th verse of the Doctrine & Covenants:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

I humbly pray that the Lord will bless all of us, that we will learn our duty, that we will act in the offices to which we are appointed with all diligence, to the end that we may become the very elect of God, and live with him in the celestial kingdom, which I humbly pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

What Did The Prophet Joseph Smith Look Like?

(Continued from page 315)

colored in oil, of the painting made by Mr. W. Majors, in Nauvoo, during the lifetime of the Prophet.

"The art work, both in the plain and the colored pictures, was done by John B. DeHaan, a leading Salt Lake artist, and is very creditable.

"Mr. B. Morris Young, son of Brigham Young, saw this picture in the Mansion House in Nauvoo, when Emma Smith, the Prophet's wife, was an old lady.

"The picture gives a correct portrait of the Prophet at 35 years of age. At this time he was six feet tall and weighed 210 pounds.

"President Anthony W. Ivins, of the First Presidency of the L.D.S. Church, believes this to be a true portrait of the Prophet Joseph Smith."⁸

The search for W. Majors has impelled the writing of a letter to Mr. J. Monaghan, State Historian of Illinois, and elicited the following information:

"No mention of a W. Majors in Nauvoo, Illinois, about 1843 was found in the material on Hancock County, Illinois, in this library.

"The Archives Division of the Illinois state library has a William Majors listed in the 1840 census of White county, Illinois. This is the state census of that year and gives only the number of white males and

(Continued on following page)

⁸The Improvement Era, Vol. 29, Part II, pp. 913-914.



Repeats success in second year of cooking competition

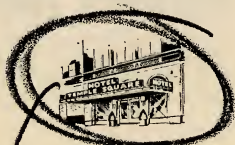
Wins 4 Blue Ribbons for Cooking

In just two years, Mrs. Ruby Hahn has established herself as a top cook at the Goshen County Fair. She's showing her daughter Arlene the awards she won there just last fall—4 blue ribbons and 4 red ones.

Mrs. Hahn lives on a cattle ranch near Jay Em, Wyoming, where she does plenty of cooking . . . and she always uses Fleischmann's Active Dry Yeast. "It's a big help," she

says. "So fast and easy to use."

Now when you bake at home, it's convenient to use yeast. Fleischmann's Active Dry Yeast is much handier than old-style cake yeast—keeps for months on your shelf, rises fast. That's why prize-winning cooks prefer it! Of 5000 cooks surveyed, 97% use Fleischmann's Active Dry Yeast. Look for the Fleischmann label to get the very best.



Try a Really NEW Family Dining Spot

That's Hotel Temple Square's new Temple View Dining Room. Enjoy the same fine food that has won so many friends for our Coffee Shop over the years, plus extra comfort and new beauty. You'll want to come often—and bring the family, too. The kiddies love our special souvenir menus and badges and our secret club. Come for dinner soon.

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BY THE MAKERS OF

MARCAL PAPER NAPKINS

Fritos RECIPE OF THE MONTH

FRITOS Tasty Macaroni Salad

- | | |
|-------------------------------|--|
| 4 oz. Elbow or fancy Macaroni | 3 Tbsp. Chopped Dill Pickle |
| 1 Tbsp. Salt | 1/4 tsp. Salt |
| 3 qts. Boiling Water | 1 cup Swiss Cheese Cubes |
| 1/4 cup Mayonnaise | 1 cup Lightly Crushed Fritos (measured after crushing) |
| 2 Tbsp. Chopped Onion | |
| 3 Tbsp. Chopped Green Pepper | |

Cook macaroni in salted water until tender. Drain and cool. Add to macaroni, the mayonnaise, onion, green pepper, salt and cheese. Mix and chill. Before serving stir in FRITOS. Variations: Add 1 cup of shrimp, diced chicken or any cold meat.

FRITOS is the registered trade-mark of The Frito Co.



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"... VARIETY"



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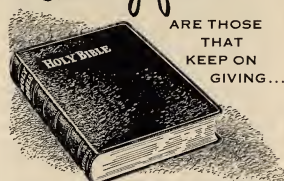


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What Did The Prophet Joseph Smith Look Like?

(Continued from preceding page)

females in that family. No other W. Majors is listed in their name index.

"The History of White County, Illinois (Chicago, 1883) p. 653, says that William and Rachel (McGee) Major natives of Powell's Valley, Tennessee, came to White County, Illinois, in 1825, and settled in Grayville township. They had a family of ten children. No other information was found.

"This library has a transcript of White County marriages, 1816-1840. According to this transcript, A. Wright Majors married Athurst R. Duncan, December 14, 1829, and a William Majors married Athurst R. Duncan, February 14, 1835. No other reference to these persons was found. It is doubtful that any of these individuals are the W. Majors of Nauvoo. White County is on the opposite side of the state from Hancock County.

"A search of the Genealogical Library in Utah revealed these marriages as well as the marriage in Woodford County of William Major to Mary E. Dickenson on October 21, 1847." (Journal of the Illinois State Historical Society, Vol. 14, p. 160.)

On the occasion of the painting of a portrait of the Prophet by L. A. Ramsay in 1910, an article appeared in the *Deseret News* which told something about it:

"Artist L. A. Ramsay has completed a picture of the Prophet Joseph Smith which promises to become the standard representation of the founder of the Latter-day Saint Church. Mr. Ramsay has made the picture from what authentic sources are extant, comprising chiefly the death mask of the Prophet, also from descriptions by relatives and friends who carried his memory deeply embedded in consciousness.

"These relatives and friends have all pronounced the portrait an almost absolutely perfect one, and all express themselves as delighted with the result of Mr. Ramsay's work. Besides these more personal critics a number of others who have viewed the portrait have declared it to be a wonderful expression of personality as represented in known attributes of the subject."⁷⁹

In the Salt Lake Tribune an article also was published:

⁷⁹The Deseret News, March 5, 1910, p. 31.

"The above is a reproduction of a life-sized portrait of Joseph Smith, the organizer and first president of the Mormon church. It was finished Wednesday in the studio of Lewis Ramsay in the Templeton Building and will be sure to attract much attention among artists and lovers of art. It is the first portrait ever made of the subject in which a human touch is given, the likenesses that have heretofore been made being entirely at variance with the present study. No authentic pictures are in existence of Joseph Smith, and the artist had to work out his idea from old prints, the death mask, and such other materials procurable. Critics of this generation cannot say as to the likeness, but from the artistic standpoint the portrait is a genuine surprise, and that it will be accepted as genuine art goes without saying, and the picture, which will be exhibited next week, will cause great interest among those who can remember the features of Joseph Smith, who was killed in 1844."¹⁰

Following the article in the *Tribune*, the letter that is reproduced below came from the then president of the Reorganized Church of Jesus Christ of Latter-day Saints:

"Independence, Missouri
March 10, 1910

"I notice in your issue of Saturday morning, March 5, 1910, a copy of which was handed me by a neighbor, a cut purporting to represent a life-sized portrait of my father, Joseph Smith, painted by a Utah artist. I do not regret to see the picture, but I do regret to know that all the reverence said to be held by the people of Utah toward Joseph Smith, the first president of the Church, they know so little about the appearance of the man. I regret the statement that is made that there is no authentic picture of my father in existence, for this is a mistake. If your artist, Mr. Ramsay, should ever visit the capitol of Iowa, he will find a duplicate oil painting of Joseph Smith in one of the halls, placed there by myself and my son, at the request of Mr. Charles Aldredge, then curator of the historical society.

"There is an authentic oil painting now in the possession of my son, Frederick M. Smith, at Independence, Missouri, painted by the same artist that painted one of my uncle, Hyrum

(Continued on following page)

¹⁰The Salt Lake Tribune, March 5, 1910, p. 4.
MAY 1953

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Bring the family on your trip to Salt Lake City. Pay the regular rate for yourself and your wife. No charge for children under 14 years, accompanying you.

NEWHOUSE HOTEL
SALT LAKE CITY




DRINK
Ficgo
A delightful hot beverage for those who don't drink coffee.
AT YOUR GROCERS

All of a sudden, you're a wonderful cook!



EVEN THE BEST COOKS cook better with Ac'cent. It's amazing but true that this new "third shaker" magnifies flavor in every dish—and what a break for those low-budget dishes!

Ac'cent is the pure monosodium glutamate that so many recipes call for these days. It's the new miracle seasoning that *brings out the natural flavors already in foods*... yet adds no flavor of its own... in meats, vegetables, poultry, fish, gravies and salads.

Just try it! You'll be a wonderful cook—all of a sudden!



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IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah



WHAT DID THE PROPHET JOSEPH SMITH LOOK LIKE?

(Continued from preceding page)

Smith, which has formed a basis of pictures of him since his family went to Utah. It fortunately happens to us that this portrait, painted in 1843, is sustained in its characteristic likeness to my father by the daguerreotype in our possession, taken the same year, I think, by an artist by the name of Lucian Foster.

"The picture in the *Tribune* . . . represents him as wearing a ring on his right hand. The picture represents a curly-headed man, but my father's hair was not curly. It was quite light in color, and altogether the picture fails to essentially represent the man.

"It is a pleasure to think, however, that the remark made by you under the cut, that the artist has given human touch to the picture, may be true. The recollections of the man so far as Utah is concerned has been kept alive by flat side views, by pictures originally executed by Sutcliffe Maudsley, an English designer, and a good many of them are but caricatures."¹¹

In endeavoring to reach the end of the matter and actually determine what can be ascertained concerning these pictures, letters were exchanged between the late Dr. John A. Widtsoe of the Council of the Twelve and Dr. Francis W. Brown, formerly president of the Central States Mission. Part of Dr. Brown's letter reads:

"I have talked with President Israel A. Smith about the portrait of the Prophet Joseph, and they do not seem to have anything very definite as to who the painter was and don't know anything about the ring. President Smith thought that his sister who is living in Omaha could supply us with information, and he told me today that he would call her on the telephone and have her write President George Albert Smith and give him the information she has, and she would ask him to call the letter to your attention.

"All the information they have here seems to be dependent upon their memory, and they have no record or detailed information on the picture. According to President Israel Smith the picture was kept in the home of Joseph Smith, III, son of the Prophet Joseph Smith, without a

frame, and he remembers that his father used to hang his hat over it. He could remember that much about it. He was of the opinion that it was a painting and not a reproduction. It was turned over to the Reorganized Church in 1906."

Dr. Widtsoe also received the following communication from President Israel A. Smith of the Reorganized Church.

"I undertook to get some information for Doctor Brown, relative to the oil painting we have of the Prophet. Am sorry to say I can locate little about it.

"However, I know it was a family possession for many years back, hanging in my boyhood home as far back as I can remember anything. Unfortunately, if my father ever made a record respecting it, we are unable to find it.

"We have daguerreotypes of both grandfather and grandmother which suggest perhaps the paintings were made from them—or vice versa."

IT WOULD be impossible to include all of the word pictures of those who have tried to describe the Prophet. B. H. Roberts states that these fall roughly into three classes:

"... his enemies, who hated him cordially and unreasonably—their views are wholly unfavorable; second, those to whom he was an enigma that eluded analysis and defied classification; these have sought to balance the account of strength and weakness; of honesty and fraud; of charlatan and honest fanatic, but without achieving any marked success in satisfactory results—their analysis and speculations leave him still an enigma; third, his immediate and enthusiastic disciples; their views of him are wholly favorable, and tinged perhaps in some instances with something akin to superstitious reverence, that magnifies every virtue and blinds them to every fault."¹²

However, many of those even by his enemies give physical characteristics which would tend to verify his appearance. Stephen S. Harding, one who did not like Joseph Smith, wrote in 1882:

"He was about six feet high, what might be termed long legged, and

¹¹B. H. Roberts *Comprehensive History of the Church*, Vol. II, p. 344.

¹²Salt Lake Tribune, March 20, 1910, p. 13.

with big feet. His hair had turned from tow-colored to light auburn, large eyes of bluish gray, a prominent nose, and a mouth that of itself was a study. His face seemed almost colorless, and with little or no beard. . . . At that time his weight was about one hundred and fifty pounds."¹³

Another description by someone not of his religious belief reads:

"Joseph Smith is a large, stout man, youthful in his appearance, with light complexion and hair, and blue eyes set far back in the head, and expressing great shrewdness, or I should say, cunning."¹⁴

P. H. Burnett reported:

"Joseph Smith, Jr., was at least six feet high, well formed, and weighed about 180 pounds."¹⁵

The description of the Prophet by Parley P. Pratt, one of his disciples, follows:

"President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze unto eternity, penetrate the heavens, and comprehend all worlds."¹⁶

These descriptions, whether of foe or friend, agree in many details: he was fair-haired, blue-eyed, tall, and well-built. Many artists painted and have painted his pictures, many of which are unsigned. Many have tried to explain his significance through words as well as colors. But all must come sooner or later to the tribute paid to him by another who did not accept his way of life, but knew him for what he was:

"The tall Yankee from Vermont holds unshaken his place in history."¹⁷

¹³ibid., p. 346.

¹⁴Woodbridge Riley, *The Founder of Mormonism*, p. 5.

¹⁵ibid., p. 6.

¹⁶Edward W. Tulidge *Life of Joseph the Prophet*, pp. 98-99.

¹⁷Don C. Seitz, *Uncommon Americans*, p. 23.



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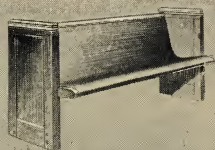
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Your Page and Ours

Pusan, Korea

Dear Editor,

I WANT to thank you for the ERA and am grateful unto the Lord and all who work for the publishing of such a fine magazine. It is uplifting, and its spiritual guidance cannot be compared in the world. The Koreans who have accepted the gospel and attend our meetings really love the issues, and they are a missionary here in this war-torn land. It has been a joy to help give the gospel to others and see eight Koreans and two servicemen baptized, with seven more Koreans requesting baptism on April 5 and one more serviceman.

I am thankful to be coming home to my wife and son and loved ones, and am grateful for my wife's Christmas gift of the ERA. We do enjoy it very much.

God bless you and the staff in the continuation of our Church IMPROVEMENT ERA.

Sincerely,
/s/ Sgt. Howard Bradshaw
Pusan L.D.S. Group Leader



Janeil Rosenhan



Dolores Sampson

Washington 8, D. C.

Dear Editors:

THANK you again for publishing my poem "At the Symphony" in the January issue.

The splendid articles on Ezra Taft Benson, on Handel, and others were especially interesting. Our *Star* here carried a fine article on Secretary Benson, also, by George Kennedy. So many speak of him as an *admirable* choice.

Your work with young people meets with my hearty approval. I have four grandsons growing up, ages 7, 11, 13, and 21. I pray that they may be guided rightly.

Very Sincerely yours,
/s/ Inez Tyler

Keesler Air Force Base, Mississippi

Dear Editors:

IMMEDIATELY after my entry into the service I began receiving THE IMPROVEMENT ERA regularly. Never before had I fully realized what its purpose was or what it could offer any person who would take the time to read it. It has become one of my most valuable instruments in teaching Sunday School and priesthood lessons. Time after time I have used its contents for reference information and material for short talks. As an intermediary between myself and our growing Church, it is a constant source of inspiration and guidance.

Gayle E. Norton

SOMETHING TO BOAST ABOUT!

When it comes to perfect attendance records the Union 2nd Ward, East Jordan Stake, claims two girls whose records are something to boast about.

In 1944, Dolores Sampson, daughter of Sister Bessie Walker, Midvale, Utah, was inspired by the original girl's program and started to attend Sunday School, sacrament meeting, and the M.I.A., regularly. By the end of 1952 she had a perfect attendance during these eight years.

Dolores has been active in the church all her life. She is now president of her Gleaner class where she is doing excellent work.

Only a year behind Dolores is her neighbor and cousin, Janeil Rosenhan, who has had a perfect attendance at Sunday School, sacrament meeting, and the M.I.A. for seven straight years.

Janeil, a daughter of Brother and Sister A. A. Rosenhan, Midvale, also has been busy in church activities all her life. She now serves as secretary of the ward Y.W.M.I.A.

In recognition of their faithfulness in their church activities, these two girls recently received the usual certificate of award with the 100 percent gold seal for one year's perfect attendance. In addition they were presented with a book by the bishopric and the Y.W.M.I.A. of the ward for their outstanding records for the past seven and eight years.

"WHEN TWO OR THREE ARE GATHERED . . ."

After holding a Sunday School, recently, the L.D.S. servicemen's group aboard the U.S.N.S. *General John Pope*, troopship bound for Japan, decided to hold daily gospel study classes. They held eight of these meetings and had twenty-two members in attendance at various times. They lent several copies of the Book of Mormon to visitors at these meetings.

At that time this group included Dick H. Wright, Twin Falls, Idaho, group leader; Howard G. Hall, Kamas, Utah, first assistant; Eldon Howick, Salt Lake City, second assistant; H. Cluff Knudsen, Farmington, New Mexico, secretary; Don C. Jensen, Holladay, Utah; Dean A. Sudweeks, Ephraim, Utah; Otis L. Bennett, Battletown, Kentucky; Gene Guinn, Eufaula, Oklahoma; Glade W. Nielsen, Salt Lake City; Darwin Nielsen, Hyrum, Utah; Frank A. Hales, Ogden, Utah; Phillip E. Trott, Los Angeles, California; Richard L. Scott, Granger, Utah; George C. Millward, Grantsville, Utah; Jim Williams, California; Robert D. Swenson, Malad, Idaho; Harvey R. Trimble, West Virginia; Arthur Woodmansee, Los Angeles, California; David Sprague, Greene, New York; Charles Southwick, Lehi, Utah; John Dalton, Holbrook, Arizona; Duane Decruy, Wellington, Nevada.





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